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SALE
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Thomas F. Tonaney

David Dickson AM was after being Regent in Univ of Glasgow admitted Assist. Minr of Irvine in 1618; Opp. the Perth Articles. Was an active & influential member the Gen Assy 1638. became Prof. of Divinity in Glasgow in 16
In 1650 he became Minr of 2d Charge of Edinburgh & professor of Divinity in the University there. He was Moderator of the General Assembly in 16 & again in 1652. Declining to conform to Episcopacy at the Restoration he was deprived in Oct & died in Dec 166
In 1617 he had married Margaret daughter of Archd Robertson of Stonehall - sister to wife of Revd William Struthers Minr successively of Glasgow & St Giles Edinburgh & the first Dean of the Cathl Diocese, by which Margaret he had 4 sons viz
1st. John Clerk of Exchequer who predeceased him

Mr Archibald, at Irvine
David who predeceased him
& Mr Alexr who became Minr of Newbattle & who wrote the preface to the following work, which after having originally been published in Latin under the title of Therapeutica Sacra in 1664 it was reproduced in English in 1697.
Sir Dickson Knight. grandson of the Professor but by which of his sons is uncertain became proprietor of Carberry & other lands adjoining but dying without issue all these lands were disposed of - Carberry to Fullarton Esq & the others in large part to the Duke of Buccleuch

Thomas F Torrance.

U U U. 00

Therapeutica Sacra:

Shewing briefly, The

METHOD

Of HEALING the

DISEASES

OF THE

Conscience,

CONCERNING

REGENERATION

Written in *Latine* by *DAVID DICKSON*, Professor of *Divinity* in the *Colledge* of *Edinburgh*: And thereafter Translated by him.

MATTH. 9. 12.

They that be whole need not a Physician, but they that are sick.

The Second Edition.

EDINBURGH,

Printed by *James Watson* in *Craig's-Closs*, on the North-side of the Cross. 1697.

UNITED
PRESBYTERIAN
LIBRARY

Edinburgh March 18th. 1698.

ADVERTISEMENT

To the Buyer and Reader of this Book called Therapeutica Sacra.

THat whereas in this second Impression of *Therapeutica Sacra*, which hath been published and exposed to Sale, for several Moneths before any of the Relations of the Author knew of the same; And wherein, what through the Parsimoney of the person who was at the charge of the Impression, in not furnishing a Corrector of the Press; and what through the Carelesness of the Printer, There are many Escapes to be found, and that not only in defects of Letters and Syllables; and redundancys of others, as some Transpositions and misplacing and changing of both, and of words too; but even in want of words and of whole Lines, to the inverting and perverting of the Sense of these places where the same are; as likewise the whole Table and Contents of the Chapters rendred useless by printing it as it was calculate for the first Impression. Therefore the Courteous Reader, is hereby intreated, that before he enter on the perusing of this Book, he would be pleased with his pen to correct the following *Errata*, they being such as are most material, because of their marring the true Meaning or Emphasis of the words in the places marked; & whereof though there be severals that may seem needless to the understanding Reader; yet the Impression being designed for the use of the Unlearned; (for whose cause, it is thought fit, hereby to supply what words are wanting, and to rectifie what are wrong) as well as for the use of the more intelligent, the fault herein will be the less: As for defects or superfluitys of Letters and Syllables or misplacing and changeing some of both, and the not carrieing the Catch-syllable or Word from one page to another; as the not right pointing, or want of Points, or Figures, and the wrong numeration of Pages, which do not invert the true Sense and meaning of the places, where the same are, (they being such as any of ordinar capacity may observe) it is hoped the judicious Reader as he goes along in his reading, will amend or pardon the same; especially seing that by so doing, & by supplying the Lines that were wanting (the leaves wherein the same were wanting being now reprinted, and the Lines inserted; and which leaves thus reprinted, are to be put in all Books that are to be sold after the date hereof) together with the correcting of the *Errata* following as is desired; the book will be found in Substance conform to the original Copy. All which with the rectification of the Table of Chapters, (which is also reprinted and suted to this present impres-

sion

soon, and which is likewise to be bound in with all Book after this) may through the Lords blessing make the *Book* desired by, and useful to serious Christians, mainly such as design the Holy Ministry.

But that none be deceived hereafter in buying, let them not only observe, whether this advertisement with the Corrections following and the Rectification of the Table of Chapters (which are to be placed immediatly after the Title page) be bound in with the books they buy; but let them also read pages 251 & 252 as pages 319 & 320. with pages 705 & 706. & 147 or last page where the lines were wanting and they will soon discern whether they be right or not, by finding the lines insert, and the sense right.

ADVERTISEMENT *by the person who was at the Charge of this late Impression of* Therapeutica Sacra *to all those persons who have bought any of the said Impression before the date hereof.*

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In setting down of which Corrections, observe that the Letter (P) signifies the page where the Correction is to be made; as Letter (L) the Line of the said page, and the Letter (R) to Read, to wit as is set down in the places marked.

Which Corrections tho they may seem to be bulkie, yet there will be but little to mend in comparison of what are set down herein of words, because there is a necessity to repeat more then is to be Corrected, and that to make it the more clear for the Reader how to amend the faults.

Cor-

CORRECTIONS.

Page. 3. l. 10. r. him (for) his. p. 13. l. 29. r. [illegible] p. 38. l. 37. r. of timber. p. 38. l. 11. r. designed Media or. p. 53. l. 27. r. [illegible] said. p. 57. l. penult and ult. r. to testifie. p. 87. l. 7. r. ex [illegible] p. 99. l. 3. r. but persevere. p. 100. l. ult. r. the decree. p. 128. l. 9. r. ground. p. 142. l. 23. r. under the Pedagogie. p. 171. l. 34. r. to see upon page that is marked the second time with the number. 173. l. 7. r. plausibleness. p. 180. l. 16. r. for [illegible] p. 187. l. 9. r. [illegible], and l. 24. r. thy hearty desire. p. 189. l. 20. and 21. r. according to the Covenant. p. 197. l. 21. r. faith of his [illegible] p. 204. l. 9. r. freely and willingly. p. 205. l. 22. r. Covenant of grace. p. 211. l. 13. r. and in what time. p. 264. l. 24. r. willingly and willingly. p. 279. l. 29. r. doubted. p. 281. l. 2. r. why would not I do. and l. 6. and 7. r. except they be put in practice. p. 286. l. 26. r. that every one. p. 291. l. 6. r. of the Country. p. 297. l. 19. r. that we make. p. 299. l. 6. r. [illegible] p. 302. l. 11. r. concert. p. 305. l. 13. r. holy Spirit. p. 312. l. 6. r. as all the Children. and l. 36. r. [illegible] of a Reason. p. 314. l. 2. r. enjoying. p. 321. l. 28. r. taught to mark. p. 317. l. 19. & 20. r. for raising of. p. 333. l. 16. r. lost condition. & l. 22. r. good and acceptable. p. 346. l. 16. r. Isa. 44. 22. p. 368. l. 25. r. and this case. p. 369. l. ult. r. not yet thoroughly. p. 371. l. 5 and 6. r. & that in wisdom. 374. l. 7. r. patience in afflictions. p. 379. l. 15. r. ver. 18. p. 381. l. 17. r. first suggesteth and l. 28. r. to own the faith. p. 398. l. penult and ult. r. as to question Christ. p. 399. l. 5. r. solid and sound. p. 401. l. 34. r. must not take heed so much to what his [illegible]. p. 405. l. 18. r. and are not under. p. 407. l. 8. r. be made use of. p. 414. l. 17. r. the kingdom. p. 415. l. 5. r. the fourth case is. p. 436. l. 7. r. give the thanks. p. 441. l. 8. r. to buy. and l. 11. r. 1 Cor. 2. p. 453. l. 9. r. doth hinder him and l. 20. r. the high Estimation. & l. 22. r. were some sort. p. 462. l. 2. r. renunciation. p. 469. l. 13. r. in his inadvertance. and l. 27. & 28. r. and to be striving. p. 471. l. 4. r. counting his. p. 473. l. penult and ult. r. whether they be in the state of grace or not. p. 477. l. 17. r. nor yet of. p. 487. l. 11. r. break forth. p. 495. l. 19. r. he was before. p. 500. l. 9. r. felt remorse. p. 509. l. 29. r. [illegible] had possibly. p. 512. l. 13. r. a mans [illegible] of himself. p. 515. l. 5. r. a course of wickedness. p. 517. l. 4. r. in sermon. p. 519. l. 21. r. Christ [illegible] & 22. r. firmly to adhere. p. 521. l. 22. r. who while they were. & l. 25. r. but sometimes suddenly falling. p. 523. l. 20. r. he was not [illegible]. p. 528. l. 3. r. what wonder is it then. p. 530. l. 11. r. but [illegible] of a man, is, his present. p. 534. l. 23. r. perfunctoriously. p. 539. l. 6. r. carried [illegible] such a measure. p. 542. l. 3. r. principle of love. p. 552. l. 27. Christ hath made. p. 554. l. 15. r. imprudently. p. 558. l. 9. r. go far. & l. 17. r. to avert. p. 563. l. 21. r. let it be granted. p. 570. l. 17. r. that the [illegible] of. p. 572. l. 2 & 3. r. [illegible] thy works. p. 579. l. ante penult and penult. r. as if by divine oracle it [illegible]. p. 581. l. ult. r. they [illegible]. p. 586. l. 10. r. that called you. p. 587. l. 23. r. orthodox, an ignorant [illegible]. p. 588. l. 3. r. error for [illegible] p. 600. l. 1. r. 1. Tim. 5. 8. p. 609. l. 8. & 9. r. very unreasonable & l. 26. r. applauded of them. p. 613. l. 21. r. break their idols. p. 619. l. 11. r. (to wit to [illegible] converted [illegible]) p. 635. l. 18. r. and do accept. p. 637. l. 8. r. been [illegible] p. 644. l. 10. & 11. r. of seeking Justification. p. 665. l. 1. r. [illegible] thou canst. p. 675. l. 18. r. [illegible] p. 678. l. penult. r. manifested. p. 686. l. ult. r. psal. 42. 11. p. 692. l. 5. r. when he recollected himself. p. 699. l. 14. r. on heap at [illegible]. p. 700. l. 28. & 29. r. [illegible] in time. p. 711. l. 9. r. 3. Book Chap. [illegible] of the [illegible] the devils. p. 737. l. 12. r. [illegible] p. 738. l. 22. & 23. r. but yet reached forth. p. 740. l. 8. [illegible] of the last question, to their [illegible].

A Table

A TABLE of the Titles of the several Chapters.

BOOK I.

CHAP.		PAGE
I.	OF Conscience in general.	1
II.	Of Cases of Consciences in general.	24
III.	Of Regeneration what it is, & the Regenerat Man what he is.	18
IV.	Of Divine Covenants about the eternal Salvation of Men; and in special, of the Covenant of Redemption; shewing that there is such a Covenant, and what are the Articles thereof.	35
V.	Of the Covenant of Works.	101
VI.	Of the Covenant of Grace.	125
VII.	For a further clearing and confirmation of the doctrine about these Covenants, from *Jer.* 31. and *Heb.* 8.	183
VIII.	Of the prudent application of divine Covenants in general.	209
IX.	Of the more special application of divine Covenants, for removing the impediments of Regeneration.	228
X.	Concerning them that are like to Dispair.	256
XI.	Concerning them that absolve themselves without warrand.	268

BOOK II.

I.	OF considerations to be premised.	302
II.	Wherein the regenerat Man's doubt of his being in the state of Grace, by reason of his felt unworthiness, is answer'd	337
III.	Wherein the regenerat Man's Doubt, arising from the multitude and weight of his Sins against the Law and Gospel, and against the Light of his Conscience, are answered.	349
IV.	Wherein is solved the Doubt of the regenerat Man, raised by his Suspition, whether he be Elected or not.	350
V.	Wherein the regenerat Man's doubting of his Regeneration, because he findeth no power in himself to believe in Christ, is answered.	354
VI.	Wherein the Doubt of the regenerat Man, concerning his being in the state of Grace, arising from his apprehended defect of Humiliation and Sorrow for Sin, is answered.	359
VII.	Wherein the Christian's Doubt, whether he be regenerat, because he findeth not his own Righteousness exceeding the Righteousness of the Scribes and Pharisees, is answered.	368
VIII.	Wherein the Regenerat Man's doubt, whether he be in the state of Grace, arising from his unquietness of Spirit, is answered.	384
IX.	Wherein the Converts doubt, arising from his uncertainty at what time he was converted, is solved.	402
X.	Wherein is solved, the Converts doubt of his Regeneration, arising from his apprehension, that the beginning of the change of his Life was not from the sincere Love of God, but either from Terror or Self-love, which he conceiveth to be but carnal.	415
XI.	Wherein the Converts doubt of his being in the state of Grace, arising from heavy Afflictions and grievous Temptations is solved,	420
XII.	Wherein is solved, the Converts Doubt of his Conversion, arising from the power of his corruption, manifesting it self more after it is entry upon the course of new Obedience, than it did before he began to repent.	430
XIII.	Wherein is solved the Converts Doubt, whether he be in the state of Grace, arising from his comparing of himself with the Hypocrite and Ungenerate in those Perfections they may attain unto.	438

XIV. Wherein is solved the doubt of the true Convert, whether he be in the state of Grace, because some godly persons look upon him as an Hypocrite. 442

XV. Wherein the Converts doubting of his being in the state of Grace, so often as he doth not feel the sense of his Reconciliation with God is examined and answered. 445

XVI. Wherein is solved the true Converts Doubt of his Regeneration, because he seemeth to himself not to grow in Grace by the use of the means appointed for his growth. 451

XVII. Wherein is solved the Converts doubt whether he be Regenerat, because he seemeth to himself to follow Religion and Righteousness from the common operation of Gods working by Moral swasion, and not from the special Operation and Impulsion of the Holy Spirit, 455

XVIII. Wherein is solved the true Converts doubt, whether he be Regenerat? Because he findeth not self denyal in the measure which is Requisit in Converts. 459

XIX. Wherein is solved the doubt of the true Convert, whether he be indeed Converted, arising from this, that he knoweth no Child of God so hardly exercised as he is. 463

XX. Wherein is solved the Converts doubt whether he be Converted? Because he doth not find in himself the infallible marks of Regeneration 467

XXI, Wherein is solved the doubt of the true Convert whether he be indeed Converted, because he cannot confidently apply to himself the promises of the Gospel. 473

XXII. Wherein is solved the doubt of the true Convert concerning his Conversion, arising from the Observation in himself of presumption and Security in his Prosperity, and of his misbelief in adversity, 481

XXIII. Wherein is solved the doubt of a true Converts Regeneration, arising from some false Rule applyed without Reason to himself. 486

XXIV. Wherein is solved the Converts doubt of his own Conversion, because he hath found the deceitfulness of his own Heart, and dare not trust it any more. 489

XXV. Wherein is solved the doubt of the True Converts Conversion, arising from his breach of the Covenant of Grace as he conceiveth. 495

XXVI, Wherein is solved the True Converts doubt whether he be Regenerate, because he findeth himself not only far from the measure of Holyness which he observeth to have been in the Saints commended in Scripture, but also short of the Measure which some of his Aquaintance have attained unto. 501

XXVII. Wherein is solved the True Converts doubt, whether he be in the Blessed State of Grace, because he findeth himself frequently in an evil condition. 505

XXVIII. Wherein is solved the Doubt of the True Convert concerning his Regeneration, because he findeth the power of the Body of death in the pollution of the Imaginations of his Heart, vigorous and Powerful. 510

XXIX. Shewing how to quench the firy Darts of Satan, and Resist his sinful suggestions, whether of shorter endurance or of longer continuance. 513

XXX. Wherein are some mixed cases spoken of, whereunto the True Convert is subject, and so may fall to doubt of his Conversion or interest in Christ. 520

BOOK

BOOK III.

I. Concerning some premises, 529 the marked 549

II. Wherein is handled, the case of such as are fallen from their first Love, and are well pleased in this case, 530

III. Concerning the Converts sinful conniving at, and tollerating of, the errors and transgressions of others. 545

IV. Concerning the case of the true Convert, falling asleep in carnal security under guiltiness of fleshly pollutions, and Dreaming himself to be in no ill condition. 549

V. Concerning the Converts pleasing himself in his luke-warm condition 553

VI. Concerning such Converts as lean unto the props of carnal confidence and please themselves in this condition. 556

VII. Concerning the case of the convert in some point of Doctrine deluded, and pleasing himself in this condition. 57[illegible]

VIII. Concerning the Converts Conscience, mistaking vice for Vertue and pleasing himself in this condition. 599

IX. Of the case of Conscience, dealing Treacherously under pretence of liberty of Conscience. 607

X. Of such as do please themselves in a condition not pleasing God, because they conceive they can pray well under any condition 618

XI. Of the Converts Esteeming the Peace of God to be but a carnal Security. 621

XII. Of the case of a Convert, taking some acts of Justifying Faith to be high presumption in his person. 627

XIII. Of the condition of the Convert, fearing that the Joy of the Holy Ghost which he hath felt, be found only to be either the Joy of speculation, common to temporal Believers, or a meer delusion 632

XIV. Of the Converts suspecting, that his Zeal for God, and against the sins of others hath been fleshly severity and imprudent temerity 639

XV. Of the Converts suspecting his aiming at Circumspect walking, shall be found in him scrupulosity. 641

XVI. Concerning the Converts Suspicion, that his softness of Heart is nothing but a natural disposition to weep upon any occasion. 646

XVII. Concerning the Converts suspicion, that all his Devotion is but lip-labour which is not joyned with a Tender and melting Heart, and with Gods sensible approbation. 649

XVIII. Concerning the Converts looking upon the sight of his Faith, as if it were the failing of his Faith. 655

XIX. Concerning the Converts straitning his Charity toward others, more then he did at the first time of his conversion, conceiving his former larger Charity, was unwarrantable folly. 659

XX. Concerning the Converts mistaking his condition, because of felt inlake in his Charity, and Love to God and men 667

XXI. Concerning the Converts dispising of his own exercises of Religion because of his felt vanity of mind therein. 670

XXII. Concerning the Converts discouradgement for felt want of ability to do the duties commanded, whereunto his renewed will is very bent. 673 the marked 643

XXIII. Concerning the Converts imprudent censure of himself for felt ingratitude. 678

XXIV. Concerning the Converts imprudent censure of himself for his felo impatiency in bearing lesser troubles, after his patient bearing of greater troubles. 610

XXV. Concerning the Converts mistaking his case, for want of such a submission unto Gods exercising of him, as he would have. 612

XXVI. Concerning the Converts mistaking of his condition, because of Temptations. 688

XXVII. Concerning the Converts mistaking his condition, when he doth observe some degrees of Gods deserting him. 690

XXVIII. Concerning cases, wherein the Convert is in doubt what to determine about his condition. 693

FINIS.

To the Right Honourable, and Very Noble

THE

COUNTESS DOWAGER OF GLENCAIRN.

MADAM,

AFTER the Author had Written and Published this Treatise in Latine, for the use of young Students in Theology; by the earnest and frequent Entreaty of Friends, he was induced and perswaded to Translate it into our vulgar Tongue, for the benefit of these who understood not the Latine; and for preventing the labour of Others, who, more forward than skilful, were about the doing of it, and had once so far proceeded, as to offer it to the Press, without acquainting his therewith.

When he had finished the Translation: his purpose was to have Dedicated it to your Ladyship, and to have sent it abroad into the World under your Protection: But Weakness and Sickness, the ordinary Companions of Age, and after them, Death (whereby God Almighty and Gracious, called him from his

Labours to enter into his Master's Joy) seasing upon him, before he could write an Epistle Dedicatory, it was his will, that your honourable Name should be prefixed unto it. In pursuance whereof, it comes now, as an Orphan, to kiss your Noble Hands, fraughted with hopes of Favour and Shelter for the Parent's sake, and of Acceptance, as a Testimony of the sincerity of the Respects he carried to your Ladyships Vertues.

It hath the stronger Plea for a tender Reception, that it is the Child of his Age, being his last Labour, and being brought forth in his Seventy and Second Year; and that it comes arrayed in a sute of Countrey-Cloth, which himself put upon it, being published according to the Copy written with his own Hand.

That it may be, as it was designed by him, useful for the good of Souls, and that God may comfort you under your present sad Affliction, and make up the loss of your Noble Husband, the late Lord High Chancellor of Scotland, *is the Prayer of,*

MADAM,

Your Ladyships most humbly devoted Servant,

Alexander Dickson.

Edinburgh, 13. *June*. 1664.

THE-

THERAPEUTICA SACRA,

Translated by the

AUTHOR:

Shewing shortly, the

METHOD of HEALING

The *DISEASES* of the

CONSCIENCE,

Concerning

REGENERATION.

CHAP. I.

Of Conscience in general.

SEING our purpose is to speak of the Curing of sundry ordinary Cases, or Diseases concerning Regeneration, by a prudent Application and Use-making of Divine Covenants, made about & with Man for his coming to eternal Life; it is needful to speak in the Entry a little. First, Of the Nature of the Conscience, and Use thereof in general; Next, Of

the Cases of the Conscience in general; Thirdly, What Regeneration is, and who is the Man regenerate; Fourthly, Of divine Covenants, relating to everlasting Happiness; And, Fifthly, Of the orderly and prudent Application of these Covenants in general, that thereafter we may descend to speak of Application thereof in particular Cases the more clearly.

2. As to the First, What Conscience is, it hath pleased God, the soveraign Lord and Judge of all Men, in the Creation, to put in Man's Soul a natural Power or Faculty, whereby he might not only understand the revealed Will of God, (the only Lord of, and Law-giver to, the Conscience) not only concerning what he should believe and perform, but also might judge of his own Faith and Obedience, whether performed, or not performed; yea, and might judge also of the Faith and Obedience of Others, in so far as Evidences may be had of their conformity unto, or dis-agreement from the revealed Rule of Faith and Maners. This Power of the Soul of Man, whether it be considered only in its natural aptitude and fitness to judge, (though not as yet, or for the time, actually judging) or whether it be looked upon as it is putting forth it self in exercise, we call it by the Name of *Conscience*.

3. The Word *Conscience* is divers ways taken; for sometime by it is meaned, the natural Power of the Mind, to judge both of our own and others conformity to the Rule: And in this larger

ger Acception we say, *Every Man hath a Conscience*, that is, Every Man, whether Male or Female, whether Old or Young, whether Sleeping or Waking, hath a Faculty, which may, and sometime shall, judge of their own and others behaviour towards God. Sometime it is taken for that natural Power of the Mind, putting forth it self actually in exercise, by judging of others: So doth the Apostle take it, 2 *Cor.* 5. 11. *I trust*, saith he, *we are made manifest in your Consciences.* But here, in this Treatise, we take *Conscience* more strictly, as it examineth and judgeth of our selves; for, in this sense, it is most properly called *Conscience*, or Joint-knowledge; partly, because it supposeth, that God and we know our Obedience, or Disobedience, to the Rule prescribed to us by Him; partly, because Conscience imports, first our knowledge of the Rule; and, next, our knowledge of our Behaviour in relation to the Rule, and our comparing of these two together, and passing of Sentence of our selves answerably.

4 Conscience, as it doth respect our selves, is no other thing, in effect, then the understanding Power of our Souls examining how Matters do stand betwixt God and us, comparing His Will revealed, with our State, Condition and Carriage, in Thoughts, Words or Deeds, done or omitted, and passing Judgment thereupon as the Case requires: So that in the Court of Conscience, (which is God's Depute in us, as it were) these five Things are to be considered; 1. The duty

of Self-examination; 2. The Thing we are to examine; 3. The Rule whereby we are to examine; 4. The Process of the Conscience unto Sentence giving; And, 5. The execution of the Sentence so far as the Conscience may.

5. As to the First, the duty of Examination of our selves and judging our selves, it is required of us, lest we be judged of God and chastised with sharp Rods, 1 *Cor.* 11. 31. 32. and hereunto we are exorted, *Ps.* 44. *Commune with your own Hearts upon your Beds, and be still.*

6. As for the Second, the Thing which we are to examine concerning our selves, it is one of three, or all the three, in their order; to wit either our *estate*, whether we be in the state of Nature, under Wrath, or not: or whether we be regenerate and in the state of Grace through Faith in Jesus Christ, or not. Of this speaketh the Apostle, 2 *Cor.* 13. 5. *Examine your selves whether ye be in the Faith.* Or it is our *condition*, whether being in the state of Grace our present disposition or inclination of Heart and Affections be such, as becometh a Man reconciled, or not. To this point of examination, Christ doth call the Angel of the Church of *Ephesus*, Revel. 2. 5. *Remember therefore from whence thou art fallen.* Or, the thing we are to examine is our Deeds, Words and Thoughts actually done or omitted: the neglect of which examination is reproved, *Jerem.* 8. 6. and *Revel.* 2. 19. 20.

7. The Third Thing to be looked unto in the Court of Conscience, is the Rule whereby we are

to

to examine our selves in all, or any, of the former respects, which is the revealed Will of God in Holy Scripture; wherein is set down to us what we should believe, and what we should do, and what is the Reward of the Obedience of Faith, and what is the Punishment of Disobedience. And here if the Conscience be not well informed, and the Rule closly cleaved unto, the erring Conscience may swallow down the grossest Idolatry, and cry up *Diana* for a great Goddess, *Act.* 19. 28. and make the Murtherers of the Saints conceive, that in killing them they do God good service *Joh.* 16. 2.

8. The Fourth Thing is, the judicial Process of the Conscience, for giving such a Sentence of Direction for what is to be done, or of Absolution or Condemnation, in the point examined and found done, or not done: which Process, if the Conscience be well informed, is after the manner of clear Reasoning, by way of Syllogism, wherein we lay down the Rule given by the supreme Law-giver, in the *major*, or first Proposition. Then we do lay our selves to the Rule in the *minor*, or second assumed Proposition; and from the Comparison of our selves, with the Rule, we give our Sentence in the third Room, which is called the Conclusion. As for Example, If the Conscience be about to give Direction for what is to be done, it reasoneth thus,

What God hath appointed to be the only Rule of Faith and Manners, I must take heed to follow it as the Rule.

But

But, *the holy Scripture God hath appointed to be the only Rule of Faith and Manners.*

Therefore, *I must take heed to follow the Scripture as the only Rule.*

Or more shortly, the Lord hath commanded to repent and turn unto him (offering Reconciliation in Christ) therefore it is my duty so to do.

But in the Process of the Conscience unto Conviction or Absolution, sometime moe, sometime fewer Reasonings are used.

As for Example, for Conviction, the Process goeth thus,

That which God hath commanded me I should have done:

But, *to repent and turn to Him, He hath Commanded me.*

Therefore, *I should have repented & turned to God.*

Again, *He that hath not obeyed the Lord, in repenting of his evil wayes and turning unto God, is under great guiltiness, and worthy of Death, by the Sentence of the Law,*

But, *such a one am I,* may every impenitent Person say of himself;

And therefore may conclude of himself, *I am under great guiltiness, and worthy of Death, by the Sentence of the Law.*

Likewayes, in the Process of the Conscience, a humble Person well informed, may reason thus.

That way of Reconciliation which God hath appointed a self-condemned Sinner to follow, I am bound to follow;

But

But *this way* (and no other) *hath God appointed that the Sinner, convinced of Sin, and of deserved Wrath, should flee to Christ Jesus the Mediator, that by Him he may be Justified, Sanctified and Saved.*

Therefore, *this way of Reconciliation*, and no other, *I am bound to follow.*

Again, *Whosoever, by the Grace of God, in the sense of Sin and deserved Wrath, is fled unto Christ for Righteousness and eternal Life, and in Christ's Strength, is endeavouring to give new Obedience to the Will of God, is undoubtedly a true Believer and a Child of God;*

But, *such a one am I*, may the humbled Sinner, fled to Christ, say of himself:

Therefore, *I am by the Grace of God undoubtedly a true Believer and a Child of God.*

And yet again he may go on, to strengthen his Faith and to comfort himself in the Lord thus,

Whosoever in the sense of Sin, Poverty and Weakness, hath fled to Christ the Redeemer, resolved never to part with Him, and hath consecrated himself, in the strength of Christ, to endeavour to give new Obedience to the Will of God, he is an Heir with Isaac *of the promised Blessings, and may hope to have them perfectly in possession at last.*

But *such an one am I*, may the humbled Sinner, fled to Christ, say of himself.

Therefore, *I am an Heir of the promised Blessings with* Isaac, *and may hope to have them perfectly in possession at last.*

Such a Process as this doth the Conscience of the

the regenerate Man follow when he reneweth the Acts of his Repentance, and sentenceth himself worthy of what the Law pronounceth against his Sin; and when he reneweth the Acts of his Faith in Christ, through whom alone he is freed from the deserved Curse of the Law.

9. As to the Fifth Thing to be observed in the Court of Conscience, which is, the execution of the Sentence it hath pronounced; because the Conscience is set over the Man by God, as Judge-depute: therefore it goeth about, in the name of God by and by to execute, as it may, the Sentence justly pronounced by it; and according to the nature of the Sentence, of Condemnation or Absolution, pronounced by it, it stirreth up divers Motions and Affections in the Heart; some of them sad and sorrowful, some of them joyful and comfortable. The sad and bitter Passions that follow upon the Sentence of Conviction and Condemnation, justly pronounced, are Shame, Grief, Fear, Anxiety, Vexation and such-like; whereby the guilty Sinner is either fretted, as with a Worm, or fired and tormented. Of this we have an example in our first Parent *Adam*, who, being convicted in his Conscience of Sin and deserved Wrath, did flee from the Face of God, all amazed and affrighted, *Gen.* 3. 9, 10. *The Lord called unto* Adam, *and said unto him, where art thou? And he said, I heard Thy Voice in the Garden, and I was afraid, because I was naked, and I hid my self.*

But

But the Conscience, after it is furnished by the Gospel to absolve the penitent Believer fled to Christ, doth stir up more sweet and comfortable Motions in the Heart, such as are, Peace, Comfort, Joy, Gladness, Exultation, Confidence, and and such like. An Example whereof we see in *Paul*, 2 Cor. 1. 2. *Our rejoycing*, saith he, *is this, the testimony of our Conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.*

So the Conscience, after it is wounded by the Man's Transgression, doth the part of a *Judge*, citing the Man before its Tribunal; and the part of an *Officer*, presenting the Man at the Bar; and the part of an *Accuser*, challenging the Man for his transgression; and the part of the *Recorder*, producing the Book of Statutes; and the part of sufficient Witnesses, proving and convincing him of the Deed done.

Again it doth the part of a *Judge*, pronouncing Sentence and condemning the convicted Transgressour; and the part of a *Sergeant* and *Marshal* binding the condemned Wretch; and the part of the *Prison* and *Stocks* pinching and pressing the bound Sinner; and the part of the *Butrio*, scourging and tormenting him.

But the Conscience, after Examination, finding the Man either innocent and free of the Crime, or forgiven and reconciled to God by Christ, after Repentance and Faith, embracing the Redeemer

deemer, it doth the part of an honeſt *Friend*, carefully comforting the Innocent or Penitent; and the part of an *Advocat*, excuſing and defending the Man againſt all Challenges; and the part of *Witneſſes compurgatours*; and the part of the *Judge abſolving*; and the part of the *Rewarder*. And ſo much concerning the Nature and uſe of Conſcience, as may ſuffice our purpoſe.

CHAP. II.

Of Caſes of Conſcience in general.

A Caſe of Conſcience, taken in a large ſenſe, comprehends every accident which any way affects or qualifieth the Conſcience. And in this ſenſe, the perſwaſion and certainty, which the Conſcience may have, the ſoundneſs, health and ſtrength of the Conſcience, may be called Caſes, and good Caſes of the Conſcience,

So alſo, any effect which the Conſcience doth work on the Soul, ſuch as are Peace of Conſcience, Comfort and Joy in the Heart, may be called Caſes of the Conſcience alſo.

But the Caſes whereof we are to treat, are the ill Caſes of the Conſcience, whereby it is fallen from the ſoundneſs and ſtreightneſs it ſhould have, which we call by the name of Wounds, Diſeaſes, and Sickneſs of the Conſcience: Whereunto, that we may deſcend to ſpeak more orderly, a two-fold difference is to be obſerved

1. Firſt,

2. First we must put difference between a healthy and a sick Conscience. A healthy Conscience is that, which after examination of our ways, according to the Rule of God's Word, doth justly absolve us, and speaketh peace to us toward God. Of such a Conscience it is said by *Solomon*, *A sound Heart is the Life of the flesh*, Prov. 14. 30. By the *Heart* he meaneth the *Conscience*, which ordinarly in Scripture is called the *Heart*. And he saith, the sound *Conscience* is the Life of of the Flesh; because the Body is so much in better case, that the Conscience be at Peace toward God. And this Blessing is allowed upon every Believer in Christ, in his orderly walking, 2. *Tim.* 1. 7. *God hath not given us the Spirit of Fear, but of Power, of Love, and of a sound Mind.* A Conscience in this disposition needeth not Medicine, but spiritual Nourishment and exercise in all Christian Duties.

A sick Conscience we call, that which either is senseless of its own Evils and Dangers it is in, and sitteth down securely, and resteth without a Warrand; Or, which is justly wounded, and labours under the sense of its pain; or, which is unquiet upon mistakes and ignorance of making use of the true Remedy: of such a sick Conscience we are to speak, if possible, by God's blessing, a word in season may be spoken, to waken a secure Conscience, or to refresh the weary Soul, that being recovered from its Malady, it may be able to feed upon the Bread and Water of Life,

and

and work the Works of God in the ſtrength of Chriſt.

3. Secondly, we muſt put difference between a troubled Soul and a troubled Conſcience; for the Soul is more largely taken then the Conſcience. The Soul comprehendeth all the Powers and Faculties of the Man; but the Conſcience, as we ſpeak of it, is only one Faculty of the Mind, judging of the Man's moral ill or well-being; and ſo all Caſes of the *Conſcience* are Caſes of the *Soul*: but all the Caſes of the *Soul* are not Caſes of the *Conſcience*: For, the Soul may be troubled while the Conſcience is not troubled at all; yea a Man may have a commendable trouble in his Soul, when he ſeeth God diſhonoured, or His Church in hazard, whereby his Conſcience is ſo far from being troubled, that ſuch a holy Trouble ſtrengthens his Conſcience in his Addreſs to God, as is in many places of the *Pſalms* to be ſeen.

Again, a Mans Mind may be troubled by ſundry natural or civil Motives; while the Conſcience is allowably quiet, as in loſſes of Things temporal, Fears, Pains or unexpected inconveniencies occurring; yea, there may be Paſſions and Perturbations of the Mind in Perſons that are not capable for the time of the exerciſe of Conſcience as may be ſeen in young Infants, and in the elder ſort in fits of Fever, Melancholly and Phrenſie: and yet further, it is poſſible that Paſſions, Perturbations and Troubles of Soul, may be found with

without any Diſeaſe of the Conſcience: becauſe our Lord Jeſus, in the days of His Humiliation, was a Man acquainted with Sorrows, but was not obnoxious to Sin, or any Self-challenging: for, He knew no Sin in Himſelf. He had trouble in His Soul, but could not have trouble of Conſcience *Joh.* 12. 27. *Now is my Soul troubled, and what ſhall I ſay? Father ſave Me from this Hour; but for this cauſe came I unto this hour.* Of the Caſes of the *Soul* we ſpeak not here, but of the ſinful Diſeaſes of the *Conſcience*.

4 There is alſo a third Difference to be obſerved between common Caſes of Conſcience, and theſe that ſpecially concern Regeneration. Common Caſes comprehend all theſe Queſtions and Doubts, wherein the Conſcience is ſeeking Light and Reſolution about the Rule of Faith and Manners, that it may better inform it ſelf about the Senſe of Scripture, and about the Application thereof in the point of Direction in Faith and Practice. Theſe common Caſes are of as large extent, as the bulk of Divinity, as large as the Doctrine held forth in Scripture concerning Faith and Manners; for, there is not any one Article of Faith or Duty preſcribed as a point of Piety or Righteouſneſs, about which Queſtions may not be moved, and Caſes propounded, wherein the Conſcience may ſeek ſatisfaction.

Of this hudge great Tree, we take but only one branch to ſpeak of, ſo far as maketh for our purpoſe concerning Regeneration.

CHAP. III.

Of Regeneration, what it is; and the regenerat Man, who he is.

WE ſpeak not here of the Regeneration of elect Infants, dying in their Infancy, God hath His own way of dealing with them; but of the Regeneration of thoſe who are capable of being outwardly called by the Miniſtry of the Word which we may thus deſcribe,

Regeneration (being one in effect with effectual calling) *is the Work of God's invincible Power and meer Grace, wherein, by His Spirit, accompanying His Word, He quickeneth a Redeemed Perſon lying Dead in his Sins, and reneweth him in his Mind, Will, and all the Powers of His Soul; convincing him ſavingly of Sin, Righteouſneſs and Judgment, and making him heartily to embrace Chriſt and Salvation, and to conſecrat himſelf to the Service of God in Chriſt, all the days of his Life.*

2. The main thing we muſt take heed to in this work, is to give to God intirely the Glory of His *Grace* and *Power* and *Wiſdom*, ſo that the Glory of Mans Regeneration be neither given to Man, nor Man made ſharer of the glory with God, but God may have the whole glory of His *free Grace*, becauſe out of His own good-will, not for any thing at all foreſeen in Man, He lets forth His ſpecial Love on the Redeemed in a time acceptable; and the glory of His *Almighty Power*, becauſe by His omnipotent and invincible work-

working. He makes the Man dead in Sins to live, opens his Eyes to take up savingly the Things of God, takes away the Heart of Stone, and makes him a new Creature, to will and to do His holy Will; and the Glory of His *Wisdom*, who dealeth so with His Creature as He doth not destroy, but perfect the natural Power of Man's will, making the Man regenerat, most freely deliberatly and heartily to embrace Christ, and to consecrate himself to God's service. The reason why we urge this, is, because *Satan*, by corrupting the Doctrine of Regeneration, and perswading Men that they are able of themselves by the common and the natural strength of their own free-will, without the special and effectual Grace of God, both to convert themselves and others also, doth foster the native pride of Men, hindereth them from emptying and humbling themselves before God, keepeth them from Self-denyal, doth mar the Regeneration of them that are deluded with this Error, and obscureth what he can, the shining of the Glory of God's Grace, Power, and Wisdom in the conversion of Men: for whatsoever Praise, proud Men let go toward God for making Mens Conversion *possible*, yet they give the whole Glory of *actual* Conversion to the Man himself, which Christ ascribeth to God only, and leaveth no more for Man to glory in his spiritual Regeneration, then he hath to glory in his own natural Generation. *Joh.* 3.5,6,7,8.

And the same doth the Apostle teach, *Ephes.* 2. 8, 9, 10. and *Philip.* 2. 13. *It is God* (saith he) *which worketh in you both to will and to do of His own good pleasure.* And therefore it is the duty of all Christ's Disciples, but chiefly their duty who are consecrat to God, to preach up the Glory of God's free Grace, omnipotent Power and unsearchable Wisdom, to live in the sense of their own Emptiness, and to depend upon the furnitour of Grace for Grace, out of Christ's Fulness; and zealously to oppose the proud Error of Man's natural ability for converting himself, as they love to see, and find the effectual blessing of the Ministery of the Gospel, and themselves accepted for true Disciples at the day of their meeting with Christ the Judge at His second coming.

3. For opening up of Regeneration these five Propositions must be holden. The First is this, the natural Man receiveth not the Things of the Spirit of God; for, they are foolishness unto him; neither can he know them, because they are spiritually discerned, 1 *Cor.* 2. 14.

The Second is this, it is the Spirit of God which convinceth Man of Sin, of true Righteousness and of Judgement, *Joh* 16. 9, 10, 11.

The Third is this, in Regeneration, Conversion and Quickning of a Sinner, God, by His invincible Power, createth and infuseth a new Life and Principles thereof. *Psal.* 110. 3. *Thy People shall be willing in the day of thy power*, and *Joh* 5. 21. and 6. 63.

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The Fourth is this, the invincible Grace of God, working Regeneration and a Mans Conversion, doth not destroy the freedom of Man's will, but makes it truely free, & perfects it. *Jer.* 31. 31. *I will make a Covenant with the House of Israel, & with the House of Judah, and will put My law in their inward Parts, & write it in their Hearts.* &c.

The Fifth is this, albeit a Man, in the act of God's Quickning and Converting of him be passive, and in a spiritual sense dead in Sins & Trespasses; yet, for exercising external Means, whereof God maketh use unto his Conversion, for fitting him & preparing of him for a gracious Change (such as are, Hearing of the Word, Reading of it, Meditating on it, Inquiring after the Meaning of it, &c.) the natural Man hath a natural Power thereunto as to other external Actions, which sufficeth to take away Excuse from them who have occasion of using the Means, and will not use them, *Matth.* 23 37.

For clearing of the first Proposition, we must remember, that the object of actual Regeneration, Conversion and effectual Calling; is the Man Elected or Redeemed by Christ, lying in the state of defection from God, destitute of original Righteousness, at enimity with God, bently inclined to all Evil, altogether unfit and impotent, yea even spiritually dead to every spiritual Good, and specially to Convert, Regenerat, or Quicken himself: for albeit after the Fall of *Adam* there are some Sparks of common Reason remaining,

whereby he may confusedly know that which is called spiritual Good, acceptable and pleasant unto God, and fit to save his Soul; yet the *Understanding* of the unrenewed Man judgeth of that Good, and of the Truth of the Evangel wherein that Good is proponed, to be meer *Foolishness*, and doth represent the spiritual Object and sets it before the *Will*, as a thing uncertain or vain; and the *Will* of the unrenewed Man, after deliberation and comparison made of Objects, some Honest, some Pleasant, and some Profitable in appearance, naturally is inclined to prefer and choose any seeming Pleasant or Profitable Thing, whether the Object be Natural or Civil, rather then that which is truly Honest, and morally Good. But if it fall out that a spiritual Good be well, and in fair Colours described unto the unrenewed Man, yet he seeth it not, but under the notion of a natural Good, and as it is cloathed with the Image of some natural Good, and profitable for preserving its standing in a natural being and welfare therein. So did the false Prophet *Balaam* look upon the felicity of the Righteous in their Death, when he did separate eternal Life from Faith and Sanctification, and did rent asunder the Means from the End appointed of God, saying, *Let me dye the death of the Righteous, and let my last end be like his.* Numb. 23. 10.

After this manner the Woman of *Samaria* apprehended the Gift and Grace of the holy Ghost and

and saving Grace, offered to her by Christ, *Lord* (saith she) *Give me of that Water, that I may not thirst again, and may not come again to draw Water, Joh.* 4. 15. So also did the unbelieving Jews judge of the application of Christ's Incarnation and Suffering for their spiritual feeding, Joh. 6.33.34.35. for, *The natural Man cannot know the things of the Spirit of God, because they are spiritually discerned*, and the natural Man is destitute of the spirit of illumination, 1 *Cor.* 2. 14. And the Wisdom of the Flesh is enimity to God: for it is not subject to the Law of God, yea, it cannot be subject unto it, *Rom.* 8. 7. The power therefore of the natural or unrenewed Man is not fitted for the discerning, and loving of a spiritual Good, because he is altogether natural and not spiritual: For, a supernatural Object, requireth a supernatural Power of the Understanding and Will, to take it up and rightly conceive of it: But of this supernatural Faculty, the unrenewed Man is destitute, and in respect of spiritual discerning, he is dead, that he cannot discern spiritual things spiritually.

4. As for the second Proposition anent a Mans Regeneration, the Lord, that He may break the carnal confidence of the person whom He is to convert, first, sheweth him his duty by the Doctrine of the Law, and Covenant of Works, making him to see the same by the powerful illumination of the holy Spirit, and so taketh away all pretext of Ignorance. Secondly,

He sheweth him his Guiltiness & deserved Damnation, wherein he is involved, & so taketh away all conceit and imagination of his Innocency. Thirdly, He doth convince him of his utter inability to satisfie the Law, or to deliver himself from the Curse thereof, either by way of action and obedience, or by way of suffering and paying of the penalty of the violat Law of God: And so overturneth all confidence in himself, or in his own Works. Whence followeth, the elect Man's Desperation to be delivered by himself, because he seeth himself a Sinner, and that all hope of Justification by his own Deeds or Sufferings, is cut off. Now, that this is the work of the holy Spirit, is plain, *Joh.* 16.8. *When the Comforter, the Spirit of Truth, shall come, he shall convince the World of Sin,* &c. And in this condition sundry of God's dear Children, for a time are keeped under the Bonds of the Law, under the Spirit of Bondage and sad Conviction.

5. As for the third Proposition, the Lord after He hath laid the Sin of His elect Child, who is to be converted to his charge by the Doctrine of the Law, first, openeth up a Light unto him in the Doctrine of the Gospel, and lets him see that his Absolution from Sin and his Salvation is possible, and may be had, by flying unto Christ the Reedemer. Secondly, the Lord drawing near hand the humbled self-condemned Soul, deals with him by way of moral swasion, sweetly inviting him in the preaching of the Gospel, to re-

receive the Redeemer Christ Jesus, the eternal Son of God manifested in the flesh, that by receiving of Him as he is offered in the Evangel, for Remission of Sin, Renovation of Life, and eternal Salvation, he may close the Covenant of Grace and Reconciliation with God. Thirdly, because the Fall of *Adam* hath bereft man of all spiritual and supernatural Power, till he be supernaturally quickned and converted by the omnipotent Power of God's Grace Therefore the Lord superaddeth unto moral Swasion, effectual Operation, and formeth in the Soul a spiritual Faculty and Ability for doing what is pleasant unto God, and tendeth to save himself according to the will of God. This infusion of a new Life, sometime is called the forming of the new *Creature*, sometime *Regeneration*, sometime *rising* from the dead and *Vivification*, or Quickening of the Man, sometime *Saving* Grace and the *Life* of God, and the *Seed* of God, having in it the principle of all Saving Graces and Habits, which are brought forth afterward to acts and exercise.

Mean time, true it is, that all Men, because of their inborn corruption, have an inclination and bent disposition to resist the holy Ghost; but when the Lord will actually convert the Man, He overcometh and taketh away actual Resistance, and doth so break the power of natural Rebellion, that it doth not for ever after *Reign* in him: for if God did not take away actual Resistance of the Man in his Conversion, no Con-

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verſion ſhould certainly follow, and God ſhould be diſappointed of His purpoſe to convert the Man, even when He hath put forth His almighty Power to work Converſion; but God doth ſo wiſely and powerfully ſtir up this new infuſed Life of Grace, and ſetteth it ſo on work, that the *Underſtanding* and Judgement like a Counſellor, and the *Will* like a commanding Emperor, and the *Active* Power of the new infuſed Faculty as an Officer, do all beſtir themſelves to bring forth ſupernatural Operations. Whence it cometh to paſs that the new Creature beginneth to look kindly on Chriſt the Redeemer, and to deſire to be united unto Him, and doth ſtretch forth it ſelf to embrace Him heartily for obtaining in Him Righteouſneſs and Salvation, as He is offered in the Goſpel: And ſo he caſts himſelf over on Chriſt with full purpoſe never to ſhed from Him, but by faith to draw out of Him Grace for Grace till he be perfected. And here the Man that was meerly paſſive, in his Quickning and Regeneration, beginneth preſently to be active in his Converſion, and following Converſation: for, God giveth to him to will and to do of His good pleaſure; and he having obtained by God's effectual Operation to will and to do, doth formally will and do the good which is done.

6. As to the fourth Propoſition, when the Power of God is put forth, invincibly for the converting of a Soul, that invincible working is

is so far from destroying the natural liberty of the Will, that it doth indeed preserve it, and sets it right on the right Object, and doth perfect it: For, as when God openeth the Eyes of a Man's understanding that he doth behold the Wonders of His Law, when he removeth the natural Blindness of the Mind, and maketh a Man see that the Gospel is the Wisdom and Power of God unto Salvation; which sometime he counted to be meer foolishness, he doth no ways destroy the Mans Judgement, or Understanding, but doth correct, help, heal, and perfect it; so when the holy Spirit doth powerfully and effectually move and turn the *Will* of the Man to embrace the sweet and saving Offers of Christ's Grace in the Gospel, and maketh him deliberatly choose this blessed Way of Salvation, and to renounce all confidence in his own, or any others worth or works, He doth not destroy, but perfect the liberty of the *Will*, and raiseth it up from Death and its damnable Inclination, and maketh it most joyfully and most freely to make choice of this Pearl of Price, and bless it self in its choice for ever: Therefore, let no Man complain of wrong done to Man's Free-will, when God stops its way to Hell, wisely, powerfully, graciously and sweetly, moveth it to choose the way of Life; but rather let Men beware to take the Glory of actual Conversion of Men, from God, and either give it wholly to their Idol of *Free-will*, or make it sharer of the

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Glory of Regeneration with God, which Glory God will not give to another, but reserve wholly to Himself: for all Men, in the point and moment of Regeneration, are like unto *Lazarus* in the Grave, to whom God by commanding him to arise, gave Life and Power to arise out of the Grave where he lay dead and rotting.

7. As to the fifth Proposition, We must distinguish the Work of Regeneration from the Preparation and Disposition of the Man to be Regenerat, whereby he is made more capable of Regeneration to be wrought in him: for, the material Disposition of him, fitting him for Regeneration, is neither a part nor a degree of Regeneration; for, albeit the Lord be not bound to these preparatory Dispositions, yet He will have Man bound to make use of these external Means which may prepare him, because by the use of external Means (such as are, Hearing of the Word, Catechising & Conference, &c.) a Man may be brought more near unto Regeneration, as Christ doth teach us by His speech to that Pharisee, who was instructed in the Law and answered discreetly unto Christ; *Thou art not far* (saith he) *from the Kingdom of God*, Mark 12. 24. This preparatory Disposition, in order unto Regeneration, is like unto the drying Timber to make it sooner take Fire, when it is casten into it. For, dryness in the Timber, is neither a part nor a degree of kindling or inflammation of it; but only a preparation of the Timber to receive inflam-

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mation when the Fire shall be set to it, or it put in the Fire, possibly, a long time after. In these preparatory Exercises then, no Man will deny, that the natural Man unrenewed, hath a natural Power to go and hear a Sermon preached, to read the Scripture, to be informed by Catechising, and conference of Religion and Regeneration, whereof God when He pleaseth may make use in Regeneration of the Man. Wherefore, whosoever in the Preaching of the Gospel, are charged and commanded to Repent, to Believe in Christ, or Turn unto God, they are commanded also to use all these external Means whereby they may be informed of the Duty required, and of the Means leading thereunto; in the exercise of which external Means, they may meet with sundry common Operations and effects of God's Spirit, before they be Regenerat or Converted, whereof the use may be found not only in, but also after, Conversion: And if any Man shall refuse, slight or neglect to follow these prepartory Exercises, which may prepare him for Conversion, he is inexcusable before God and Man, and guilty of rejecting of the offer of Reconciliation; yea guilty of resisting of the holy Ghost, of which sin and guiltiness the holy Martyr *Stephen* chargeth the misbelieving Jews. *Acts* 7.51.

8. As for the regenerat Man, he it is who in the acknowledgement of his Sinfulness and deserved Misery, and of his utter inability to help himself, doth cast away all confidence in his own

Parts,

Parts, and possible Righteousness of his own Works, and fleeth to Christ offered in the Gospel, that in Christ alone he may have true Wisdom, Righteousness, Sanctification, and Redemption; and doth with full purpose of Heart consecrat himself, and endeavour, in the strength of Christ, to serve God acceptably all the days of his Life.

For the ground of this Description, we have the words of the Apostle, *Philip.* 3. 3. Where putting a difference between the true People of God, and the counterfit, he saith, *We are the Circumcision who worship God in the Spirit, and rejoyce in Jesus Christ, and have no confidence in the flesh*. In which Description of the regenerat Man, the Apostle first points forth unto us three special Operations of the Spirit of Regeneration, then three duties of the Man regenerate.

The first Operation of the Spirit of God, the only Circumciser of the Heart, is the humbling of the Man in the sense of his Sin by the Doctrine of the Law, and cutting off all his confidence in his own Worth, Wit, Free-will and Strength to help himself. So that the Man hath no confidence in the flesh.

The second Operation, is the infusion of Saving Faith, making the Man humbled to close with Christ in the Covenant of Reconciliation, and to rest upon Him as the only and sufficient Remedy of Sin and Misery; so that Christ becometh to him the ground of rejoycing and gloriation.

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The third Operation, is the upstirring & enabling of the Believer in Christ, to endeavour new obedience, and to Worship God in the Spirit.

As for the three Duties of the Man regenerat, The first is, to follow the leading of the Spirit in the point of more and more humbling of himself before God in the sense of his own insufficiency, and shewing of all leaning on his own Parts, Gifts, Works, or Sufferings, or any thing else beside Christ; *He must have no confidence in the flesh.*

The second Duty, is to grow in the estimation of Christ's Righteousness and Fulness of all Graces to be letten forth to the Believer, imploying Him by Faith, and comforting himself in Christ against all Difficulties, Troubles and Temptations; *He must Rejoyce in Jesus Christ.*

The third Duty, is to endeavour Communion-keeping with God in the course of new Obedience in all Cases, worshiping and serving God in sincerity of Heart; he must be a Worshiper of God.

As to the last Thing holden forth in the Apostle's words, which is the undoubted Mark and Evidence of the Man regenerat and circumcised in Heart, it standeth in the constant endeavour to grow in these three Duties joyntly, so as each of them may advance another; for, many Failings and Short-comings will be found in our new Obedience and worshiping of God in the Spirit; but, let these Failings be made use of

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to extinguish and abolish all confidence in our own Parts and Righteousness, and that our dayly Failings may humble us and cut us off from all confidence in the Flesh.

But let not these Failings so discourage us, as to hinder us to put confidence in Christ; but by the contrair, the less ground of Confidence we find in our selves, let us raise so much higher the estimation of Remission of Sin and imputation of Christ's Righteousness, and stir up our selves by Faith to draw more Strength and Ability out of Christ for enabling us to walk more Holily and Righteously before God; and having fled to Christ and comforted our selves in him let us not turn His Grace into Wantonness; but the more we believe the Grace of Jesus Christ, let us strive, in His strength, so much the more to glorifie God in new Obedience: And in the circle of these three Duties, let us wind our selves up stairs toward Heaven; for, God hath promised, that such *as wait on the Lord, shall renew their strength they shall mount up with wings as Eagles, they shall run and not be weary, they shall walk and not faint*, Isaiah 40. 31.

In the conjunction of these three Duties, the Evidence of Regeneration is found. If there be not a sincere endeavour after all these three Duties, the Evidence of Regeneration is by so much darkned, and short for Probation: for, it is not sufficient to prove a Man regenerat, that he is driven from all confidence in his own Righteous-

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nefs, and filled with the fenſe of Sin and deſerved Wrath, becauſe a Man that hath no more than that, may periſh in this miſerable Condition, as we ſee in *Judas* the Traitor, whoſe Conſcience was burdened with the ſenſe of Sin, but did not ſeek Mercy and Pardon. Neither is it ſufficient to boaſt of Acquaintance with Chriſt, and profeſs great Reſpect to Him, becauſe many do cry, Lord, Lord, who neither renounce their confidence in their own Righteouſneſs, nor worſhip God in Spirit; for, of ſuch Chriſt ſaith, *Matth.7. 21. Not every one that ſaith to Him, Lord, Lord, ſhall enter into the Kingdom of God.* Neither is it ſufficient to pretend the worſhiping of God in Spirit: for, all they who think to be Juſtified by their own Works, do eſteem their manner of ſerving of God, true and ſpiritual Service and Worſhip, as may be ſeen in the proud *Phariſee* glorying before God in his own Righteouſneſs, and acknowledging that God was the Giver unto him of the Holineſs and Righteouſneſs which he had, *Luke* 18. 11. *I thank Thee, O God*, ſaith he, *that I am not like other Men, Extortioners, Unjuſt, Adulterers, or even as this Publican*: for, of this Man Chriſt ſaith, he returned to his Houſe unjuſtified, that is, a Man lying ſtill in Sin unreconciled.

Neither is it ſufficient to prove a Man regenerat, to confeſs Sin and by-gone Unrighteouſneſs, and to promiſe and begin to amend his ways and future Converſation; for, ſo much may a *Phariſee* attain. And there are many that profeſs themſelves

selves Christians, who think to be justified by the Merits of their own and other Saints Doings and Sufferings, and do disdainfully scoff and mock at the Doctrine of the imputed Righteousness of Christ; how many are they also, who think their bygone Sins may be washen away, and be recompenced by their purpose to amend their Life in time to come? How many are they, who, being willingly ignorant of the Righteousness of God, which is of Faith in Jesus Christ, go about to establish their own Righteousness as the Jews did? *Rom.* 10. 3.

And how few are they who follow the Example of the Apostle, who carefully served God in Spirit and Truth, but did not lean to his own Righteousness, but sought more and more to be found in Christ, not having his own Righteousness, which behoved to be made up of his imperfect Obedience of the Law, but that Righteousness which is by Faith in Jesus Christ? *Phil.* 3. 9.

But that Man, who daily in the sense of his sinfulness and poverty fleeth unto Jesus Christ, that he may be Justified by His Righteousness, and endeavoureth by Faith in Him to bring forth the Fruits of new Obedience, and doth not put confidence in these his Works, when he hath done them, but rejoiceth in Jesus Christ the Fountain of Holiness and Blessedness: That Man (I say) undoubtedly is regenerat, and a new Creature, for so doth the Apostle describe him, *Phil.* 3. 3.

CHAP.

CHAP. IV.

Of divine Covenants about the eternal Salvation of Men; and in special, of the Covenant of Redemption, shewing that there is such a Covenant, and what are the Articles thereof.

BEcause the healing of the Sicknesses of the Conscience cometh by a right Application of divine Covenants about our Salvation: Therefore it is necessary, that some measure of the knowledge thereof be opened up.

1. A divine Covenant we call, a Contract or Paction, wherein God is at least the one party Contracter. Of this sort of Covenants about the the eternal Salvation of Men (which sort chiefly belong to our purpose) there are Three. The First is, the Covenant of Redemption, past between God, and Christ God appointed Mediator, before the World was, in the Council of the Trinity. The Second is, the Covenant of Works, made between God and Men, in *Adam* in his Integrity indued with all natural Perfections, enabling him to keep it, so long as it pleased him to stand to the condition. The Third is, the Covenant of Grace and Reconciliation through Christ, made between God and Believers (with their Children) in Christ.

2. As to the Covenant of Redemption: for clearing the Matter, we must distinguish the sundry Acceptions of the Word *Redemption:* For, 1. Some-

time it is taken for the Contract and Agreement of Selling and Buying-back to eternal Salvation, of loſt Man, looked upon as in the ſtate of Sin and Miſery. In which ſenſe, we are ſaid to be bought by Chriſt, both Souls and Bodies, 1 *Cor.* 6. 19, 20. *Ye are not your own; for ye are bought with a Price: therefore glorifie God in your Body, and in your Spirit, which are God's.* And this may be called *Redemption by Paction* and agreed Bargain. 2. Sometime *Redemption* is taken for the paying of the Price agreed upon. In which ſenſe, Chriſt is ſaid to have redeemed us, by ſuffering of the Puniſhment due to us, and ranſoming of us, *Gal.* 3. 13. *Chriſt hath redeemed us from the Curſe of the Law,* being made a Curſe for us. 3. Sometime *Redemption* is taken for the begun application of the Benefits purchaſed in the Covenant by the Price payed, *Epheſ.* 1. 7. *In whom we have Redemption through His Blood, even the Remiſſion of Sins, according to the riches of His Grace.* 4. Sometime *Redemption* is taken for the perfect and full poſſeſſion of all the Benefits agreed upon between the Father and Chriſt His Son the Mediator. In which ſenſe, we are ſaid to be *ſealed with the holy Spirit of Promiſe, which is the earneſt of our Inheritance, until the Redemption of the purchaſed Poſſeſſion.* Epheſ. 1. 14. and Epheſ. 4. 30. it is ſaid, *Grieve not the holy Spirit of God, whereby ye are ſealed unto the day of Redemption*; which is the day of Judgement, when Chriſt ſhall put us in full poſ-

possession of all the Blessedness which He purchased by Bargain and Payment for us.

In this place we take Redemption in the first sense, for the Covenant past between the Father and Christ His Son, designed Mediator, about our Redemption.

3. When we name the Father as the one Party, and His Son Christ as the other Party in this Covenant, we do not seclude the Son and holy Spirit from being the Party offended; but do look upon the Father, Son and Spirit, one God in three Persons, as offended by Man's Sin; and yet all three contented to take Satisfaction to divine Justice for Man's Sin in the Person of the Son, as designed Mediator, to be incarnat. Whereby the Son is both the Party offended as God, one essentially with the Father and holy Spirit: and the Party contracter also, as God designed Mediator personally for redeeming Man, who with consent of the Father and holy Spirit, from all Eternity willed and purposed in the fulness of time, to assume the humane Nature in personal Union with Himself, and for the Elect's sake to become Man, & to take the Cause of the Elect in Hand, to bring them back to the Friendship of God, and full enjoyment of Felicity for evermore.

When therefore we make the Father the one Party, and the Son designed Mediator the other Party, speaking with the Scripture, for the more easie up-taking of the Covenant, let us look to one God in three Persons, having absolute Right

and soveraign Power according to His own Pleasure to dispose of Men, looked upon as lying before God (to Whom all Things are present) in Sin and Death, drawn on by Man's own deserving, and yet for the Glory of His Grace resolving to save the Elect, so as His Justice shall be satisfied for them, in and by the second Person of the Trinity, the co-eternal and co-essential Son of the Father.

4. This Covenant of Redemption then may be thus described. *It is a Bargain, agreed upon between the Father and the Son designed a Mediator, concerning the Elect (lying with the rest of Mankind in the state of Sin and Death, procured by their own Merit) wisely and powerfully to be Converted, Sanctified and Saved, for the Son of God's Satisfaction and Obedience (in our Nature to be assumed by Him) to be given in due time to the Father, even unto the Death of the Cross.*

In this Bargain or Agreement the Scripture Importeth clearly, a Selling and a Buying of the Elect, *Acts* 20. 28. *Feed the Church of God, which He hath purchased by His own Blood,* 1 *Cor.* 6. 20. *Ye are bought with a Price,* and 1 *Pet.* 1. 18. The Seller of the Elect, is God; the Buyer, is *God Incarnat*; the *Persons* bought, are the Church of the Elect; the *Price*, is the Blood of God, to wit, the Blood of Christ, who is God and Man in one Person.

This Covenant of *Redemption*, is in effect one with the eternal Decree of Redemption, wherein the Salvation of the Elect, and the way how it shall be brought about is fixed, in the Purpose of God, who worketh all things according to the Coun-

Counsel of His own Will, as the Apostle sets it down, *Ephes.* 1 unto the 15 Verse.

And the Decree of Redemption is in effect a Covenant, one God in three Persons agreeing in the Decree, that the second Person, God the Son, should be Incarnat, and give obedience and satisfaction to Divine Justice for the Elect: unto which piece of service the Son willingly submitting Himself, the Decree becometh a real Covenant indeed.

But for further satisfaction, that there is such a Covenant between the Father and the Son, as we have said, for Redeeming of the Elect, Scripture giveth us evidence six ways.

The first way is by Expressions, which import and presupposs a formal Covenant between the Parties, Buying and Selling: the second way is, by Styles and Titles given to Christ the Redeemer; the third is, by Expressions relating to an eternal Decree for execution and performance of the Covenant of Redemption; the fourth is, by Representation of this Covenant in the Levitical Types; the fifth is, by Christ the Redeemer now Incarnat, His Ratification of the Covenant; and the sixth way is, by holding forth to us the Heads and Articles agreed upon, wherein the Covenant consists.

The first Proof.

AS to the Expressions, importing a formal Covenant, first, *Ephes.* 1. 7. it is called a *Redemption*, or a buying of the Elect out of Sin & Mi-

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fery by Blood, shewing that no Remission of Sin could be granted by Justice, without sheding of *Blood*, and Christ undertook to pay the Price, and hath payed it.

Again the *Inheritance* which the Elect have promised unto them is called a *Purchase*, importing, that the Disponer of the Inheritance to the Elect, must have a sufficient Price for it, and that the Redeemer hath accepted the Condition and laid down the Price craved for it, *Ephes.* 1. 14. and so bought back lost Heaven and forfeited Blessedness to so many Sinners, who otherways for Sin, might justly have been excluded and debarred therefrom for ever.

A third Expression is holden forth, *Acts* 20. 28. wherein God *Disponer* and God *Redeemer*, are agreed, that the Elect shall go free for God the Redeemer's obedience unto the Death, who hath now bought them with His Blood.

A fourth Expression is in plain Terms set down by *Paul*, 1 *Cor.* 6. 20. *Ye are bought with a Price*: God the Disponer Selleth, and God the Redeemer Buyeth the Elect to be His Conquest, both Body and Spirit. And *Peter* more particularly expresseth the Price of Redemption agreed upon to be not Gold or Silver, but the Blood of the Mediator Christ, the innocent Lamb of God, slain in typical Prefigurations from the beginning of the World, and slain in real performance in the fulness of time. 1 *Pet.* 1. 18. 19. 20. 21.

A fifth Expression is, that of our Lord Jesus in the

the institution of the Sacrament of His Supper, Matth. 26.28. *This is My Blood of the new Testament, which is shed for many, for Remission of Sins.*

Here an Agreement between the Redeemer & God Disposer, that these *many* which are the Elect, shall have Remission of Sins for the Redeemers Ransom of Blood, payed for them. The Purchase of this Ransom of Blood, He maketh over in the Covenant of Grace and Reconciliation to Believers in Him, and sealeth the Bargain with them by the Sacrament of His Supper.

The Second Proof.

THe second Evidence of this Covenant of Redemption past between God and God the Son Mediator designed, is from such Titles and Styles as are given to Christ in relation to the procuring of a Covenant of Grace and Reconciliation between God and us. First, He is called a *Mediator* of the Covenant of Reconciliation, interceeding for procuring of it, and that not by a simple Intreaty, but by giving Himself over to the Father (calling for satisfaction to Justice, that Reconciliation might go on) for paying a compensatory Price, sufficient to satisfie Justice for the Elect, 1 *Tim.* 2. 5. 6. There is *one God* and *one Mediator between God and Man* (to wit, God Incarnat) *the Man Christ Jesus who gave Himself a Ransom for all* (to wit, elect Children) *to be testified in due time.*

Another Title is given to Him by *Job* Chap.

19.

19. 24. Where He is called a *Redeemer*, a near Kinsman, who before His Incarnation had obliged Himself to take on humane Nature, and to pay the Price of Redemption (represented by slain Sacrifices) for the Elect His Kinsmen.

A third Title is held out in that He is called a *Surety* of a better Covenant, *Heb.* 7. 22. Whereby is imported, that God would not pass a Covenant of Grace and Reconciliation to Men, except He had a good *Surety* who would answer for the Debt of the Party reconciled, and would undertake to make the *Reconciled* stand to his Covenant. And Christ undertook the Suretyship, and so hath procured and established this Covenant of Grace, much better then the Covenant of of Works, and better then the old Covenant of Grace with *Israel*, as they made use of it. This necessarily imports a Covenant between Him and the Fathers Justice, to whom He becometh Surety for us: for, what is *Suretiship*, but a voluntary transferring of anothers Debt upon the Surety, obliging to pay the Debt for which he engageth as Surety?

A fourth Title given to Christ, is, that He is a *Reconciliation* by way of permutation; the *Atonement*, *Rom.* 5. 11. *We have by Christ received the Atonement*, that is, that which hath pacified the Fathers Justice and reconciled Him to us, is made over in a Gift unto us; for, by Christ's procurement we have God made ours, & Christ pacifying God, put, as it were in our Bosom: for, God hav-

having sold us to Christ, by taking Christ's satisfaction for ours. He hath come over to us as reconciled, and given us Christ the Reconciler and the Atonement to be ours. Here is an Agreement made between God and Christ, and the condition of the Agreement between the Parties for our behoof, clearly imported and presupposed.

The fifth Title given to Christ, is this, He is called the *Propitiation*, 1 *Joh.* 2. 2. Whereby God is pacified, not only for the believing *Jews*, but also for the whole elect World, which should believe in Him. And if He be the *pacifying Propitiation*, then God hath satisfaction in all that His Justice craved from Christ for the Elect; and *Rom.* 3. 25. He is called a *propitiatory Sacrifice*, wherewith God is so well pleased, that He makes offer of Him to us, and sets Him forth to us for pacifying our Conscience through Faith in His Blood, to declare His Righteousness for Remission of Sins, without breach of Justice: wherein, what Price God required and was payed by Christ, is insinuat and presupposed; for, satisfaction could not be, except the Price agreed upon, had been promised and accepted before in Covenanting.

The Third Proof.

THe Third Evidence, proving that there was a Covenant of Redemption past before the Beginning of the World, is, because the eternal Decree of God was fixed about the way of Redemption to be fulfilled in time: for, *Known unto*

God

God were all His Works from the Beginning, Acts 15. 18. And whatsoever God doth in time, He doth it according to the eternal Counsel of His own Will, *Ephes.* 1. 9. Now, Christ the eternal Son of God, being made Man, laid down His Life for His sheep. *The Son of Man goeth, as it was determined, but wo unto that Man by whom He is betrayed, Luke* 22. 22. And whatsoever Christ suffered was by the determined counsel of God, *Acts* 2, 23. And God the Son, before He was incarnat, declares the Decree of the Kingdom promised unto Him by the Father, and of the Victories which He should have over all His Enemies, and of the Felicity & Multitude of the Subjects of His Kingdom, that should believe in Him, *Psal.* 2.7. *I will declare the Decree*, saith He; presupposing therefore the Decree of God, of sending His eternal Son into the World, to become a Man and to suffer, and thereafter to Reign for ever, we must also necessarily presuppose the Consent of the Son, making Paction with the Father & the Spirit fixing the Decree and Agreement about the whole way of Redemption, to be brought about in time: for the same Person, Christ Jesus, who dwelt among Men in the days of His Humiliation, *Joh.* 1.14. *Was with the Father* from eternity: and as *by Him all things were made, which were made, Joh.* 1. 2. 3. So without Him nothing was decreed which was decreed, *Prov.* 8. 22 to 32. which also is manifest in the Apostles words, 2 *Tim* 1. 9. *He saved us, and called us with an holy Calling, not according*

cording to our Works, but according to His own Purpose and Grace, which was given us in Christ Jesus before the World began.

For, as before the beginning of the World, the Elect were given to the Son designed Mediator to be Incarnat, and the price agreed upon; so also Grace to be given in time to the Redeemed by Compact, was given from Eternity unto Christ, their designed Advocat. Also, *Ephes.* 1. 3. 4. 5. we were elected in Christ, unto Holiness and Salvation and unto all spiritual Blessings, and were predestinat to the Adoption of Sons by Jesus Christ. And 1 *Pet.* 1. 18,19,20. *We are Redeemed not with Gold or Silver, but by the precious Blood of Christ, who was predestinat before the beginning of the World.* Whereby it is manifest, that the Covenant between the Father and the Son, was transacted concerning the Incarnation of the Son and His Sufferings, Death and Resurrection, and all other Things belonging to the Salvation of the Elect.

The Fourth Proof.

THe Fourth Evidence of the passing a Covenant between the Father and the Son, is holden forth in the typical Priesthood of *Levi*, by the Altar and Sacrifices, and the rest of the Levitical Ceremonies which were prescribed by God: For, as these Things were Testimonies, Preachings, Declarations and Evidences of a Covenant, past of old between God the Disponer, and the Son the Redeemer, about the way of Justi-

ſtifying and Saving ſuch as believed in the *Meſſiah* by an expiatory Sacrifice, to be offered in the fulneſs of time, for the Redeemed; ſo alſo they were Prefigurations, Predictions, Prophecies and Pledges, of the Redeemer's paying of the promiſed Price of Redemption. And this Agreed-upon-price (becauſe of the Perfections of the Parties Contracters, the Father and the Son) was holden and eſteemed as good as payed, from the beginning of the World; and the Agreed-upon-benefits purchaſed thereby, to wit, Grace and Glory, were effectually beſtowed on the Faithful before Chriſt's Incarnation, as the *Pſalmiſt* teſtifies. *Pſal.* 84. 11. *The Lord*, ſaith he, *is a Sun and a Shield, the Lord will give Grace and Glory, and no good thing will He with-hold from them that walk uprightly*; and, *Pſal.* 73. 24. *Thou ſhalt guide me with Thy Counſel, and afterward receive me into Glory*; and that becauſe the promiſed Price of Redemption was of no leſs worth, to give Righteouſneſs and Life eternal to Believers in the *Meſſiah* to come, than the Price now payed is now of worth to give for it, Righteouſneſs and Life eternal, to theſe that believe in the *Meſſiah* now come, Jeſus Chriſt incarnat. And this Donation of ſaving Graces, as Remiſſion of Sin, and carrying on to Life eternal, was ſealed unto Believers in the Covenant of Reconciliation, by the appointed Sacraments of Circumciſion and the paſchal Lamb.

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The Fifth Proof.

THE Fifth Evidence of a Covenant past between the Father and the Son Mediator to be incarnat, is this. Christ now incarnat, doth ratifie all these things which the Father and Himself not yet Incarnat, and the holy Spirit had spoken in the Old Testament, about the Salvation of the Elect, and the Price of their Redemption, and of the Conditions to be performed on either hand: And, as it were of new, doth repeat and renew the Covenant, which before was past between the Father and Himself, before He was incarnat: for *Luke* 2. 49. speaking to *Joseph* and His Mother, when He was about Twelve Years old, He saith, *Wist ye not, that I must be about My Father's Business?* and, *Matth.* 3. 13. He presents Himself Pledge and Surety for Sinners before the Father, to be Baptized for them with the Baptism of Affliction, and to fulfil all Righteousness, as was agreed upon before, *verse* 15. whereupon the Father doth receive and admit the Surety and His Undertaking for Payment, *verse.* 17. and *Lo, a voice from Heaven,* saying, *This is My beloved Son, in Whom I am well pleased*; and *Joh.* 5. 39. He standeth to all Things which were testified of Him in the Scriptures; *Search the Scriptures: for in them ye think to have eternal Life, and they are they that testifie of Me.* And *Verse* 36. He professeth, that all that He doth, is with the Father's Consent and Concurrence, and that He came into the World, that He might finish what the Father had sent

sent Him to do and suffer, which He calls His Work that He was about. And more specially He shews the Agreement past between the Father and Him before He came into the World, concerning His Incarnation, and the discharge of His Mediatory Office, and His Power to give eternal Life to those that believe in Him: For the Father sent Him to be Incarnat, *Verse* 37. and that He with the Father might give *eternal Life to whomsoever He will, and might quicken the Dead, Verf.* 21. and that He might exercise Judgement, Authority was given to Him as the Son of Man, *Verf.* 27. Yea, He sheweth, that it was agreed upon between the Father and Him, about all the Doctrine which He should teach, *Joh.* 8. 26. *I speak to the World these Things* which I have heard of Him; and He sheweth that they were agreed about the Price of Redemption of the Elect, and about His Resurrection from the Dead, and that His Death did fully satisfie the Father, *Joh.* 10. 15. *As the Father knoweth Me, even so know I the Father; and I lay down My Life for the Sheep*; and *Verf.* 17. therefore doth the Father love Me, because *I lay down My Life that I might take it again*; and *Verf.* 18. *this Commandment have I received of the Father.* And, *Luke* 24. 25. He propones in short the sum of the Covenant past between the Father and Himself, speaking to the two Disciples going to *Emaus*; *O Fools and slow of Heart, to believe all that the Prophets have spoken, ought not Christ to have suffered these Things, and to enter in His own Glory?* But

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most briefly He sheweth the whole Matter so oft as He calleth the Father *His God*, and that in respect of the *Covenant* past between God and Him to be Incarnat, and now Incarnat indeed.

The Sixth Proof.

THe Sixth Evidence of the Covenant of Redemption, past between the Father and the Son, standeth in the Heads and Articles of the Covenant wherein they were agreed.

Now there are as many Articles of the Covenant, as there are Injunctions, Commands and Conditions required on the one hand, and promises to fulfill all on the other hand; as many Predictions as there are of Christ's Sufferings, and Promises made to the Church through and for Him. Of these many, we shall touch only at Four, whereby the Faith of Believers in Him may be confirmed about their Redemption by Him, and whereby the erroneous Doctrine of them who evacuat the Covenant of Redemption of the Elect, may be refuted: wherein they teach, that Christ, by His Obedience yeilded unto the Father, even to the Death of the Cross, did purchase no more but a possibility of Salvation, and no more Grace for the Elect then for the Reprobat, as if He had not purchased a Certainty of Salvation to be given to any, but had Suspended all the Fruit of His Sufferings upon the frail, mutable, inconstant and corrupt *Free-will* of Men; so that no Man can by their Doctrine

have more Certainty of their own Salvation, then they have of the Certainty and ſtability of their own fickle Mind and Will: and ſo no more Certainty of their own Salvation, then of their own Perdition. The Order we ſhall keep in ſpeaking of the Articles of the Covenant of Redemption, ſhall be this.

The Firſt Article, ſhall be of the Perſons Redeemed.

The Second Article, ſhall be of the Price of Redemption to be payed by Chriſt in the fulneſs of time.

The Third Article, ſhall be about the Gifts and Benefits purchaſed for, and to be given unto, the perſons Redeemed.

The Fourth Article of this Covenant of Redemption, paſt between the Father and the Son, ſhall be of the Means and Ways whereby the Gifts and Benefits purchaſed, may be wiſely, orderly and effectually applyed to the Redeemed.

In ranking of theſe Articles, we do not preſuppoſe a priority of one of them before another in order of Nature or Time; but we chooſe to ſpeak of them in order of Doctrine, for our more eaſie underſtanding of the Matter.

For, the Covenant of Redemption paſt between the Father and the Son, is by way of an eternal Decree of the Trinity, comprehending all and whatſoever belongeth to Redemption. In the decerning of which Decree, there is not a Firſt nor a Laſt, but a joint purpoſe of God to bring about

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and accomplish all the Heads and Articles of the Covenant, each in their own due time, order and way appointed.

The First Article of the Covenant of Redemption, concerneth the Persons Redeemed.

THe Redeemed in Scripture, are pointed forth under sundry Expressions; sometime they are called the *Predestinate*; sometime the *Elect*; sometime these *whom God foreknew*; sometime they who are called *according to His purpose*; sometime *they that were given* to Christ of the Father; sometime *Christs Sheep*; sometime the *Children of God*, &c. But whatsoever name they have, the Persons are the same, according to that of the Apostle. *Rom.* 8. 29, 30. *Whom He did foreknow, them He did predestinate to be conform to the image of His Son---- Moreover whom He did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.* The Number and the Names of the Persons here spoken of, are the same; and they are called the *Predestinate*, in regard that God hath appointed them to a certain End, to wit, eternal Life, to be brought thereunto effectually by certain Means for the Glory of God's Grace. They are called *Elect*, *Vers.* 33. in regard God in the purpose of His good pleasure, hath severed them from among the rest of men, lying with them in the state of perdition by their own procurement, and hath designed them to be Partakers of eter-

nal Salvation. They are called *Foreknown* and written in the Book of Life, in regard God hath comprehended them in His special Love, no less distinctly and unchangeably, then if He had their Names written in a Catalogue, or Book. And they are called *given* unto Christ, in regard the redeeming of them, and bringing them to Life, is committed to Christ. But by whatsoever Name they are designed, the Persons Redeemed are still the same.

2. But whereas the Elect, given to Christ, are called *the Redeemed,* it presupposeth, that they were considered and looked upon as now fallen by their own fault, and lying by their own Merit in Sin and Misery, Enemies to God, and altogether unable to help themselves. For, this much doth the notion of *Redemption,* or Buying back again import: and that it is so, is clear, because the Mercy of God, the Grace of God, the Good-will of God, is put in Scripture for the only Motive and impulsive Cause of Redemption, *Ephes.* 1. 7, 8, 9. *In whom we have Redemption through His Blood, even the forgiveness of Sins according to the riches of His Grace, wherein he hath abounded toward us in all Wisdom and Prudence, having made known unto us the Mystery of His Will according to His good pleasure, which He had purposed in Himself.*

3. The Scripture sheweth us that there is an innumerable Multitude of Redeemed Persons, and a sort of *universality* of them extended unto all

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Nations and Ages and States of Men; so that this hudge multitude for whose *Redemption* Christ's Blood was shed, *Matth.* 26. 29. is justly called by the Name of a World, an *Elect World*, *Joh.* 3. 16. to be called out of that Reprobat World, for which Christ refuseth to intercede, *Joh.* 17. 9. the truth of this Matter, the *Redeemed* do acknowledge in their worshiping Christ their Mediator, *Rev.* 5. 9. *And they sang a new Song, saying, Thou art worthy to take the Book and to open the Seals thereof; for, Thou wast slain, and hast Redeemed us to God by Thy Blood, out of every Kinred and Tongue and People and Nation.* These are the *All Men* whom God will have saved and doth save, 1 *Tim.* 2. 4. these are the *All Men* of whom the Apostle speaks, 2 *Pet.* 3. 9. God is patient toward us (to wit His Elect) not willing that any of *Us* should perish, but that *we All* should come to Repentance: And this the Apostle giveth for a Reason of the Lord's deferring His Coming, till *all the Elect* should be brought in of whom many were not yet Converted in the Apostles time, and many were not yet Born, and if Christ should not delay His Coming till they were born and brought in to Reconciliation with God, the number of the Elect should be cut short.

4. In no place of Scripture it is said, that *All and every Man* are elect, or every Man is given to Christ, or every Man is *predestinate unto Life*; in no place of Scripture is it said, that Christ hath made paction with the Father *for All and every*

Man without exception; but by the contrary, it is sure from Scripture, that Christ hath merited and procured Salvation *for All them* for whom He entered Himself Surety. *Their Sins* only were laid on Christ, and in Him condemned, satisfied for, and expiat, *Isa.* 53. for *these*, and in *their* place He offered Himself to satisfie Justice, for *them* He Prayed, *them* only He Justifieth and Glorifieth: for the Sentence of the Apostle, 2 *Cor.* 5. 15. standeth firm; *in Christ All are Dead* (to the Law) *for whom* and in whose room Christ did die. And therefore for *these His People* the Law is satisfied, from *these* the Curse is taken away, *to them* Heaven and all Things necessary to Salvation are purchased, and shall *infallibly* in due time, yea *invincibly* be applied.

Christ hath not Sanctified, Consecrat, and Perfected All and Every one, *Heb.* 10. 14. only for His Sheep predestinat, He laid down His Life, *John* 10.15,16,26. He did not buy with His Blood All and Every one, but His *Church* called out, and severed from the World, *Acts*, 20. 28. He saveth not *All* and *Every Man* from their Sins, but His *own People* only, to wit, whom He hath bought with His Blood to be His own, *Matth.* 1. 21. whom He hath *purchased* to be His own peculiar, whom He doth purifie, and kindle with a fervent Desire to bring forth good Works. *Tit.* 2. 14.

Such as Christ hath Redeemed, He loveth them infinitly, and counted them dearer to Him then His Life. But many shall be found to whom Christ

Christ shall say, *I never knew you*, to wit, with Approbation and Affection, *Matth.* 7. 23.

They for whom Christ hath died, shall sometime glory against all Condemnation; but so shall not every Man be able to glory, *Rom.* 8. 34. 35.

Christ never purposed to lay down His Life for those, whom going to die he refuseth to pray for; only for those who are given to Him out of the World will He Pray and Die, and Rise, and will raise them to eternal Life, *Joh.* 17. 9.

So far is it from God's purpose and Christ's to Redeem *All* and *Every Man*, that He hath not decreed to give every Nation so much as the external necessary Means for Conversion and Salvation, *Psal.* 147. 19, 20. *He sheweth His Word unto Jacob, His Statutes and His Judgments unto Israel; He hath not dealt so with any Nation; and as for His Judgements they have not known them.*

And for this wise and holy Course of hiding the Mystery of Salvation from many, even wise Men in the World, Christ Jesus glorifieth and thanketh the Father, *Matth.* 11. 25. *I thank thee, O Father, Lord of Heaven and Earth, because Thou hast hid these Things from the Wise and Prudent, and hast revealed them to Babes, even so, Father, for so it seemed good in Thy sight.*

The Second Article.

AS to the Second Article of the Covenant of Redemption concerning the Price of Redemption, and the fitting of the Redeemer for,

accomplishing the Work of Redemption, God would not have Silver or Gold, or any corruptible Thing, 1 *Pet*, 1. 18. He refuseth all ransome that can come from a meer Man, *Psal.* 49. 8. But He would have His own co-eternal and only begotten Son to become a Man, to take on the Yoke of the Law, and to do all His Will, that He alone might Redeem the Elect, who by Nature are under the Curse of the Law. He would have Him, the Second *Adam*, to be obedient even to the Death of the Cross, that by His Obedience many might be justified, *Rom.* 5. 19.

This is clearly confirmed by the Apostle, *Heb.* 10. 5, 6, 7, 10. commenting upon the 7 & 8 *Vers.* of *Ps.* 40. *In burnt Offerings and Sacrifices for Sin Thou hast had no pleasure, then said Christ coming into the World, Lo, I come (in the volumn of the Book it is written of Me) to do Thy Will O God--by the which Will we are sanctified, by the offering up of the Blood of Jesus once for all.*

2. By Christ's Obedience we understand not only that which some call His *Active Obedience*, nor that only which some call *His Passive Obedience*: for, His Active and Passive Obedience, are but two Notions of one thing; for, His Incarnation, Subjection to the Law, and the whole Course of His Life was a continued Course of Suffering, and in all His Suffering He was a free and voluntary Agent, fulfilling all which he had undertaken unto the Father, for making out the promised Price of Redemption, and accomplishing what the Father had given Him Command

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to do. His Obedience even to the Death of the Crofs, did begin in His emptying Himſelf to take on our Nature, and the ſhape of a Servant, and and did run on till His Reſurrection and Aſcenſion. As for theſe His Sufferings in the end of His Life, which He ſuffered both in Soul and Body, they were the compleating of His formerly begun and running Obedience, but were not His only Obedience for us, or His only Suffering for us; for He had done and ſuffered much from His Incarnation before His laſt Paſſion and Death, but the higheſt degree of His Obedience, whereby He bought deliverance unto us, from Sin and Miſery, and whereby He bought unto us, Immortality and eternal Bleſſedneſs in Heaven, was His Death on the Croſs compleating our Ranſome.

3. Whereas ſome have ſaid, that one drop of His Blood was ſufficient to Redeem moe Worlds then one, if there were any moe, it is but an inconſiderat Speech, and deſtitute of Scriptural Authority; for when Chriſt had ſuffered all Things before the time of His Death, it behoved Him to be Crucified alſo, *Luke* 24 26. But it behoved Him not to ſuffer more then Juſtice required for a Ranſom, but only as much as was agreed upon, and no leſs could ſatisfie. Now this Commandement He received of the Father: that He ſhould lay down His Life for His ſheep, *Joh.* 10. 18. For, the Wiſdom of God thought good to teſtifie His own Holineſs, and Hatred of Sin, & to

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testifie His Love to the Elect World, and riches of His Grace toward them to whom He would be merciful, by inflicting no less Punishment of Sin on the Mediator, His own dear Son (taking upon Himself full satisfaction to Justice for all the Sins of all the Elect given unto Him to Redeem) then the Death both of His Body and Soul for a Season.

And indeed it was suteable to His holy and soveraign Majesty, that for the Ransome of so many Thousands and Millions of damnable Sinners, and saving of them from everlasting Torment of Body and Soul, no less Price should be payed by the Son of God, made Man and Surety for them, then His Sufferings both in His Body and Soul for a Season, as much as should be equivalent to the due deserved Punishment of them whom He should Redeem; and it became the Justice of the infinite Majesty offended, to be reconciled with so many Rebels, and to bestow upon them Heaven and Eternal Blessedness, for no less Price then the Sufferings of the eternal Son made Man, whose Humiliation and voluntary Obedience, even to the Death of the Cross, was of infinite worth and value; and therefore He yieldeth Himself to the Sufferings agreed upon in the Covenant of Redemption both in Body and Soul.

Of the Sufferings of Christ in His Soul.

OUr Lords Sufferings in His Body did not fully satisfie divine Justice; 1. Because as God

God put a Sanction on the Law and Covenant of works, made with us all in *Adam*, that he and his ſhould be lyable to Death both of Body and Soul, (which Covenant being broken by Sin, all Sinners became obnoxious to the Death both of Body and Soul) ſo the Redeemed behoved to be delivered from the Death of both, by the Redeemers *Taſting* of Death in both kinds, as much as ſhould be ſufficient for their Redemption. 2. As Sin infected the whole Man, Soul and Body, and the Curſe following on Sin, left no part nor power of the Man's Soul free; ſo juſtice required, that the Redeemer, coming in the room of the Perſons Redeemed, ſhould feel the force of the Curſe both in Body and Soul.

Obj. But how can the Soul die, ſeing it is, by the Ordinance of God in Creation made Immortal?

Anſ. The Death of the Soul is not, in all Things like to the Death of the Body; for, albeit the ſpiritual Subſtance of the Soul be made immortal, and not to be extinquiſhed, yet it is ſubject to its own ſort of Death, which conſiſts in the ſeparation of it from Communion with God, in ſuch and ſuch Degrees, as juſtly may be called the Death of the Soul; from which ſort of Death, the Immortality of the Soul, not only doth not deliver, but alſo it doth augment it and perpetuate it, till this Death be removed.

Obj. But, ſeing the humane Soul of our Lord could never be ſeparated from the permanent Ho-

Holineſs, wherewith it was endued in the firſt infuſion of it in the Body, and could never be ſeparated from the indiſſolvable perſonal Union with the ſecond Perſon of the God-head aſſuming it, How could His Soul be ſubject to any degrees of Death?

Anſ. Albeit the Con-natural Holineſs of the Soul of Chriſt could not be removed, nor the perſonal Union of it be diſſolved, no not when the Soul was ſeparated from the Body, yet it was ſubject, by Chriſt's own conſent, to be emptied of Strength-natural, to be deprived for a time of the clearneſs of viſion of its own Bleſſedneſs, and of the quiet poſſeſſion of the formerly felt Peace, and of the fruition of Joy for a time, and ſo ſuffer an Eclipſe of Light and Conſolation, otherwiſe ſhining from His God-head; and ſo in this ſort of ſpiritual Death might undergo ſome degrees of ſpiritual Death.

The Degrees of the Suffering of Chriſt's Holy Soul.

AMong the Degrees of the Death ſuffered by Chriſt in His Soul, we may number, firſt, that habitual heavineſs of Spirit, which haunted Him all the days of His Life, as was foretold by *Iſa.* 53. 3. *He was a Man of Sorrows, and acquainted with Grief.* We hear He weeped, but never that He laughed, and but very ſeldom that He rejoiced.

2. He ſuffered in ſpecial, Sorrow and Grief in the obſervation of the Ingratitude of them, for whom

whom He came to lay down His Life, *We hid as it were our Faces from Him; He was despised, and we esteemed Him not.* Isa. 53. 3.

3. The hardness of Mens Hearts, and the malice of His own covenanted People, and the daily Contumelies and despiteful Usage He found from day to day, increased His daily Grief, as by Rivolets the Flood is raised in the River; *He was despised and rejected of Men.* Isa. 53. 3.

4. He was tempted in all Things like unto us, and albeit in them all, never tainted with Sin, *Heb.* 4. 15. yet with what a vexation of His most holy Soul, we may easily gather, by comparing the Holiness of our Lord with the Holiness of His Servants, to whom nothing is more bitter than the fiery Darts of the Devil, and his Suggestions and Sollicitations to Sin; especially if we consider the variety of Temptations, the hainousness of the Sins, whereunto that impudent and unclean Spirit boldly sollicited His Holiness, *Matth.* 4. and withal, the Importunity and Pertinacy of the Devil, who never ceased, partly by himself, partly by those that were his Slaves, and partly by the Corruption which he found in Christ's Disciples, to pursue, press, and vex the God of Glory, all the time He lived on Earth.

5. The guilt of all the Sins, Crimes, and vile Deeds of the Elect, committed from the Beginning of the World, was imputed unto Him, by accepting of which Imputation, albeit He polluted not His Conscience, yet He burdened His Soul, bind-

binding Himself to bear their deserved Punishment.

Now when we see that the vilest Sinners, as Liars, Thieves, Adulterers, cannot patiently hear themselves called Liars or Thieves, nor bear the shame of the vileness, whereof they are really guilty, with what suffering of Soul? with what clouding of the Glory of His Holiness, think we that our Lord took upon His Shoulders such a Dunghil of all Vileness, than which, nothing could more be unbeseeming His Holy Majesty?

6. Unto all the former Degrees of Suffering of His Soul, the Perplexity of His Thoughts fell on Him, with the Admiration and Astonishment of Soul, when the full Cup of Wrath was presented unto Him, in such a terrible way, as made all the Powers of His Sense and Reason for a time to be at a stand. Which Suffering of His Soul, while the Evangelist is about to express, he saith He began to be *sore amazed*, and also to be *very heavy*; and to express Himself in these Words, *My Soul is exceeding sorrowful unto Death.* Mark 14. 33, 34.

Obj. But did not this astonishing Amazement of Christ's Soul speak some Imperfection of the humane Nature?

Ans. It did no ways argue any Imperfection or Inlake of Sanctity in Him, but only a sinless and kindly Infirmity, in regard of natural Strength, in the days of His Flesh; for, the Mind of a Man, by any sudden and vehement Com-

Commotion arising from a terrible Object, may without sinning be so taken up, that the swift progress of his Mind in Discourse may for a while be stopped, and the act of Reasoning suspended a while: all the Cogitations of the Mind fleeing together to consult, and not being able to extricat themselves in an instant, may stand amazed, and sit down a while, like *Job's* Friends astonished. Now our Lord, taking on our Nature and our common sinless Infirmities, became like unto us in all things except Sin. *Daniel's* Infirmity at the sight of an Angel, was not Sin, *Dan.* 10.

Obj. But doth not this astonishing Admiration, suddenly lighting upon Christ's Soul, prove that something unforeseen of Him did befall Him?

Anf. Not at all; for, He knew all things that should befall Him, and told His Disciples thereof, and was at a point and Resolved in every thing, which was to come before it came. But this astonishing Amazment did only shew forth the natural difference between things *preconceived* in the Mind, and these same things *presented* to Sense: for, there is in the Mind a different Impression of the *preconceived* Heat of a burning Iron, before it do touch the Skin, from that powerful Impression which a hot Iron thrust into the Flesh doth put upon the Sense. In regard of which Natural difference between *Foresight* and *Feeling*, between *Imagination* and *Experience*, this Astonishment befell our Lord, and in this regard, Christ is said

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to learn experimental *Obedience by these things which He suffered*, Heb. 5. 8.

7. Another Degree of the suffering of our Lord's Soul, is the Interruption, for a time, of the sensible uptaking and feeling of that quiet and peaceable Injoyment of the Felicity of the humane Nature, given (for the point of Right) unto it in its personal Union with His God-head, in so far, that in the midst of many Disciples, *Greeks* and *Jews* looking on Him, the vehemency of His trouble did not suffer Him to hide His perturbation; for, (*Joh.* 12. 27.) our Lord cryed out, *Now is My Soul troubled, and what shall I say?* and *Mark.* 14. 34. made Him declare His exceeding Heavinesse; *My Soul is exceeding sorrowful unto Death.* In which words he Insinuats, that to His Sense, Death was at hand; yea, that in no small measure, it had seased on Him, and wrapped Him up in the sorrows of Death, for the time, as in a Net of which He knew He could not be holden still.

Obj. But did not this hudge heap of Miseries take away from the humane Nature, the Felicity of its Union personally with his God-head?

Ans. It did indeed hide it for a time, and hinder the sensible feeling of it for a time, as it was necessary, in His deep suffering; but it did not take it away, nor yet ecclipse it altogether; for, as a corporal Inheritance hath a threefold Connexion with the Person owner thereof; so a spiritual Inheritance hath a threefold Connexion with

with the Believers Soul. The first is, of lawful *Title* and *Right*; the next is, of *Possession* of the Inheritance according to the lawful Right; the third is, an *actual Fruition* & present feeling of the use of the Inheritance. The Fruition and felt Benefit and Use, may be marred or suspended, and the Possession stand: and the Possession may be interrupted and suspended, and the lawful Right remain firm. Christ had not only an undoubted Right to this Felicity standing unto Him, by the personal Union but also a fast possession of it, in as far as the personal Union was indissolvable. But the actual felt Fruition in His humane Sense and Uptaking, was so long interrupted as the humane Nature was diverted from this Contemplation for its present Exercise, and turned to look toward the sad spectacle of imminent and incumbent Wrath: especially when, and how long it was, as it were, bound to the feeling of the present Stroke which did fill the Soul with Sadness and Grief, Anxiety and Vexation without Sin.

8. Neither did the vindictive Justice of God, pursuing our Sins in our Surety, stay here, but in the Garden went on to shew unto Christ the Cup of Wrath, and also to hold it to His Head, and to press Him to drink it; yea, the very Dregs of the agreed-upon Curse of the Law; was poured into His patient & submissive Mouth, as it were, and Bosom, and the most inward Part of Soul and Body, which as a vehement Flame, above all humane Apprehension, so filled both

Soul and Body, that out of all His Veins it drew and drove forth a bloody Sweat (the like whereof was never heard) as when a Pot of Oyl, boyling up and running over by a Fire set under it, hath yet further the Flame increased by the thrusting of a fiery Mass of hot Iron into it.

Hence came such a wasting and eating up of all His humane Strength, and emptying of His natural Abilities, such a down-throwing of His Mind, such a fainting and swounding of His Joy, and so heavy a Weight of Sorrow on Him, that not only He desired that small Comfort of His weak Disciples watching with Him a little, and missed of it, but also stood in need of an Angel to comfort him, *Luke* 22. 43.

It is without ground, that some of the Learned have denied the Cause of this Agony to be the drinking of the Cup of Wrath, holden forth to Him by the Father, saying, that the sight of it only, and of the peril He saw we were into, was the cause of this heavy Exercise: for, the Cup was not only shown unto Him, and the hudge Wrath due to our Sin set before Him, that He should see it, and tremble at the Apprehension of the Danger we were in, but it was poured into Him, and not only on Him, that He for the Sins of His Redeemed should suffer it sensibly, and as it were drink it, that the bitterness thereof might affect all the Powers of Soul and Body: for, the Scripture testifies, that not only upon the Sight and Apprehension of this Wrath and Curse com-

coming on Him, the holy humane Nature did Holily abhor it, but also that He submitted to receive it, upon the consideration of the divine Decree and Agreement made, upon the Price to be payed by Him, and that upon the feeling of this Wrath, this Agony in His Soul, and *Bloody* Sweat of His Body, was brought on.

Obj. But, how could the pouring forth of the Father's Wrath upon His innocent and dear Son consist with his Fatherly love to Him?

Anſ. Even as the Innocency and Holineſs of Chriſt could well conſiſt with His taking upon Him the puniſhment of our Sins; for, even the Wrath of a juſt Man, inflicting capital Puniſhment on a condemned Perſon, put caſe his own Child, can well conſiſt with Fatherly Affection toward the Child ſuffering puniſhment; therefore it is not to be doubted, but theſe two can well conſiſt in God, in Whom Affections do not war one with another, nor fight with Reaſon, as it falleth forth among Men; for, the Affections aſcribed unto God, are *Effects* rather of His Holy Will toward us, than properly called *Affections* in Him: and theſe Effects of God's Will about us, do always tend to our Good and Bleſſedneſs at laſt, however diverſe one from another in themſelves.

9. Among the Degrees of the Sufferings of Chriſt's Soul we may number not only the perturbation of His Mind and Thoughts, but alſo the perturbation of His Affections, and eſpecial-

ly His fear; for, His humane Nature was like unto ours in all things except Sin, and was indeed feared when it saw and felt the Wrath of God, lest it should have been swallowed up by it. and of this Fear the Apostle (*Heb.* 5. 7.) beareth witness, saying, *Who in the days of His Flesh, when He had offered up Prayers and Supplications, and strong Crys and Tears, unto Him that was able to save Him from Death, and was heard in that He feared.*

Now, albeit this seemeth the sadest passage of all His Sufferings, that He was feared for being swallowed up, yet this His fear is not to be wondered at, nor is it inconsistant with HisH olinesS; for when Christ assumed our Nature (as hath been said) He assumed also all the common and sinless Infirmities, Passions and Perturbations of our Natnre: Now it is kindly that the Creature at the sight of an angry God should tremble; for, we read, that the Rocks and Mountains have trembled before God, when He did let forth His Terror; and it is natural to Man, at the sight of a terrible Object, at the sight of a Peril and Evil coming upon him, but much more already come upon him (especially if the Evil and Peril be above all his natural Strength) to tremble and fear the worst; and this becometh holy Nature very well to fear present Death, Off-cutting, Perdition and Swallowing up in the Danger, when God appeared angry and was hasting to be avenged on Sinners in the person of their *Surety*, what could

could the humane Soul of Christ gather from this terrible Sight, but that which Sense and Reason did teach? In the mean time there was no place here for His doubting of the issue, and His straying from being swallowed up: for, Natural Fear of the manly Nature, arising from the infirmity of the Creature, differs very far from the Fear arising from the infirmity of Faith in God's Faithfulness and Power: and natural Fear of the world, can very well stand with the strength of Faith to overcome the natural Fear: for, as the sensitive Appetite may abhor a bitter Cup of Medicine, and excite all the body tremble for Fear to take it, while in the mean time, the Man by Reason is resolved to drink that bitter Cup of Medicine, because he confidently hopeth to help his health thereby: so natural Fear in Christ to taste of the Cup of Wrath, could very well consist with strong Faith and Assurance to be delivered therefrom: for it is very suitable that Faith should as far overcome the natural Apprehension of Sense and Reason natural, as Reason doth overcome Sense in its drinking a loathsome and bitter Cup of Medicine.

And to clear this yet further, that extream Fear to be swallowed up of Wrath, could well consist in Christ with strong Faith to overcome and bear out that terrible Wrath; Let it be considered, that as it was necessar Christ should be subject to the infirmity of natural Strength that He might suffer Death; so it was needful, that He should have strong Faith to inable Him to bear

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out in a Holy way, that which He behoved to suffer: for, if on the one hand, Christ had not been weakned, & emptied of all humane Strength in His Flesh, He could not have been humbled enough for us, He could not have suffered so much, as Justice did exact for satisfaction for us; and on the other hand, if He had not stood firm in Faith and Love toward God's Glory and our Salvation, He could not have satisfied Justice, nor been still the innocent and spotless Lamb of God, nor have perfected the expiatory Sacrifice for us.

Obj. But was He not tempted to doubt by Satan?

Anſ. We grant that He was indeed tempted by Satan to doubt, yea we shall not stand to grant that He was tempted to Desperation; but we altogether deny, that He was tainted with Sin by temptation in the least degree: for, the Scripture saith, He was tempted in all things like unto us, but yet without Sin in Him, or yielding in any sort to any Temptation. And seeing by the Evangelist, *Matth.* 4. we understand, that He was tempted in the Wilderness by the Devil, unto the most horrible Sins that Satan could devise, and yet was not stained or polluted in the least Degree, with the least measure of yielding to the sinful Temptations; we need not stand to grant, that He might be tempted, or that He was tempted unto Doubting and Desperation; for this was among the most notable and prime temptations, where-

whereby Satan, in his impudent boldneſs, ſolli-cited the Son of God, very God and Man in one Perſon, even to doubt of that what Satan knew He was; *If thou be the Son of God*, ſaith he. It is true indeed, that we who are Sinners by Nature and corrupted in all the Powers of our Soul, can-not be tempted, toſſed, and troubled, but therein our ſinful Nature in ſome meaſure may appear, and be polluted: But the matter was not ſo with our holy Lord, the God of Glory, who was ſe-parat from Sinners; for our impure Nature is like to Water in a Pudle, which being ſtirred, doth preſently become muddy and foul: but the holy humane Nature of Chriſt, was altogether pure, like unto clear and pure Fountain Water, in a Glaſs, which howſoever it be troubled and toſſed, remaineth moſt pure and free of all mud-dineſs.

Obj. But at leaſt, was there not a Conflict in our Lord between His Faith, and the temptation to doubting?

Anſ. We grant not only a Conflict of Chriſt's humane natural Strength, with the burden of Af-fliction, but alſo a Conflict and Wreſtling of His Faith againſt the temptation to doubting; for, Wreſtling doth not always argue the Infirmity of the Wreſtler, for the Angel who is called God, *Heſ.* 12. wreſtles with *Jacob*, and in God was no Infirmity. Again, Wreſtling doth not argue always Infirmity, but doth only evidence the Wreſtlers power, and the importunat obſtinacy of

an Adversary, who being repulsed and cast down, doth not at first leave the field, but riseth up again, insists and presseth on, so long as it pleaseth the most powerful party to suffer the Adversary to make opposition.

Obj. But you must grant, that in the Conflict of Christ's humane natural Strength, with the Affliction and burden of the Punishment laid upon Him by the Father, He was overcome, and succumbed and died.

Ans. Yes indeed: but we must put a difference between the Conflict of natural Strength with the burden of Affliction, & the Conflict between Faith and a Temptation unto Sin; in the Conflict of holy humane Nature in Christ, with the Punishment of our Sins laid on Him, it was not a Sin to have His natural Strength over-powered, and to lye down under the Burden, and to lay down His Life and die; but it was a main part of His Obedience, it was the performance of His Promise and Undertaking, to yield Himself to Justice, and to die for us, that we might be delivered from Death eternal. But in the wrestling of His Faith with the Temptation unto Doubting, it had been a Sin to have yielded in the least degree, and that which could not consist with the perfect Holiness of the Mediator, Surety for Sinners.

Obj. But, did not the perplexity of His Thoughts and the anxiety of His Mind, diminish something of the vigour and constancy of His Faith?

Ans. It did diminish nothing of the vigour and

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constancy of His Faith; for there is a great difference between the troubling of the Thoughts, and the hesitation or weakning of Faith, as there is also a great difference between the Perturbations of the Mind, and the Perturbation of the Conscience. For, as the Mind may be troubled, when in the consideration of some Difficulty, it cannot at first perceive an out-gate, mean-time the Conscience remaining sound and quiet; so may the work of the Mind's discoursing be interrupted, and at a stay for a time, Faith (mean-time) remaining untouched, wholly sound and quiet. For Example, upon the sudden receiving of a Wound, or upon an unexpected Report of some great Loss, such as befel *Job*, the Wheels of the reasoning Faculty may be at a stand for a time, and the Conscience in the mean time be quiet; yea, and Faith in the mean time, remain strong, as we see in *Job*'s first exercise.

Now if this may be found in an holy imperfect Man in any measure, why shall we not consider rightly of the exercise of the holy One of *Israel*, suffering in His humane Nature the punishment of our Sin?

Let us consider but one of the Passages of our Lord's Exercise, *Joh.* 12. 27, 28. *Now* (saith He) *My Soul is troubled*: wherein behold the perplexity of His Mind, smitten with the horror of the Curse due to us, coming upon Him; then cometh forth, *What shall I say?* wherein behold Reason standing mute and altogether silent, only He

lets forth the Confession of His Perplexity: Presently after this, He subjoineth, *Father, save Me from this Hour*; wherein, behold! holy Nature, trembling and shrinking to fall into the Wrath of the Father, & according to the Principles of Holy Nature, testifying the simple Abhorrency of His Soul, from such an Evil as is the *Wrath* of God His Father, which had it not been for love to save our Souls, He could not have yielded His humane Nature to endure, or bear it: Therefore He, considering that we were but lost for ever, if He should not suffer Wrath for us, He repeats the sum of the Covenant of Redemption agreed upon, *But for this Cause came I unto this Hour.* And last of all shuts up His Speech and Exercise in the triumphing Voice of victorious and untainted Faith, *Father, glorify Thy Name*; and here He resteth: Wherewith the Father is so well pleased, as that from Heaven He speaketh to the hearing of the Multitude standing by, *I have both glorified it, and will glorify it again.*

10. Among the deepest Degrees of the Suffering of Christ in His Soul, we reckon that Desertion, whereof Christ on the Cross giveth an account, crying out, *My God, My God, why hast Thou forsaken Me?* By which Speech He doth not mean, that then the personal Union of the Natures was in Him dissolved, nor yet that God had withdrawn His sustaining Strength and Help from the humane Nature, nor that the Love of the Father was taken off Him, nor that any point of the Perfe-

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ction of Holiness was taken from Him; but His true Intent is, to shew, that God for a time had taken away sensible Consolation, and felt Joy from His humane Soul, that so Justice might in His Sufferings be the more fully satisfied: And this is the *Forsaking* of Him here given to us to understand. In which Desertion Christ is not to be looked upon simply as He is in His own Person, the Son of the Father, in Whom He is always well pleased, but as He standeth in the room of Sinners, *Surety* and *Cautioner*, paying their Debt: In which respect He behoved to be dealt with as standing in our Name, *Guilty* and paying the Debt of being forsaken of God, which we were bound to suffer fully and for ever, if He had not interposed for us.

11. The last Degree of Christ's Sufferings (wherein He may be said to have *descended into hell*, so far as Scripture in the Old Testament, or the History of Christ's Passion in the New, will suffer us to expound that Expression) is that Curse wherein the full Wrath of God, and the Dregs of that horrible Cup, was poured forth upon His holy humane Nature, while Heaven, and Earth, and Hell, seemed to conspire to take Vengeance on Him, and fully to punish our Sins in the Person of Him our Surety, by that cursed Death of the Cross, which was the evidence foretold of the Malediction of God lying on Him, in so far as was necessary to compleat the punishment of loss and feeling both in Soul and Body. And there-

therefore not without ground have Orthodox Divines taken in Christ's Sufferings in His Soul, and the detaining of His Body in the Grave (put in as the close and last part of Christ's Sufferings) as the true Meaning of that Expression, *He descended into Hell*: Not only because these Pains which Christ suffered both in Body and Soul, were due to us in full measure; but also because that which Christ suffered in the point of Torment and Vexation, was, in some respect, of the same kind with the Torment of the Damned: for in the Punishment of the Damned, we must necessarily distinguish these Three Things, 1. The perverse Disposition of the Mind of the Damned in their Sufferings. 2. The duration and perpetuity of their Punishment. And 3. The Punishment it self, tormenting Soul and Body. The first Two are not of the essence of Punishment, albeit by accident they are turned into a Punishment, for the Wickedness, Vileness and Unworthiness of the Damned, who neither will nor can submit themselves to the Punishment (and put the Case they should submit, are utterly unable to make Satisfaction for ever) do make them in a desperat, doleful Condition for ever, though obstinat Sinners do not apprehend nor believe this, but go on in treasuring up Wrath against themselves, pleasing themselves in their own Dreams, to their own endless Perdition. Of these Three, the first Two could have no place in Christ: Not the First, because He willingly offered Himself a Sacrifice for

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our Sins; and upon agreement, payed the Ransome fully: Not the Second, because He could no longer be holden in the Sorrows of Death than he had satisfied Justice, and finished what was imposed on Him; and His infinite Excellency made His short Suffering to be of infinite worth, and equivalent to our everlasting Suffering.

The Third then remaineth, which is the real and sensible tormenting of Soul and Body, in being made a Curse for us, and to feel it so in His real Experience. And what need we question hellish Pain, where Pain and Torment, and the Curse with felt Wrath from God falleth on, and lyeth still, till Justice be satisfied? Concerning which, it is as certain, that Christ was seased upon by the Dolours of Death, as it is certain in Scripture, that He could not be holden of the Sorrows of Death, *Acts* 2. 24.

Quest. But what interest had Christ's God-head in His humane Sufferings, to make them both so short and so precious and satisfactory to Justice, for so many Sins of so many Sinners, especially when we consider that God cannot suffer?

Ans. Albeit this Passion of the humane Nature, could not so far reach the God-head of Christ, that it should in a *Physical* Sense suffer, (which indeed is impossible) yet these Sufferings did so affect the Person, that it may truely be said that God suffered, and by His Blood bought His People to Himself, *Act.* 20. 28. For, albeit the proper and formal Subject of Physical Suffering be only

only the humane Nature; yet the principal Subject of Sufferings, both in a Physical and Moral Sense, is Christ's Person, God and Man, from the Dignity whereof, the Worth and Excellency of all sort of Sufferings, the Merit and the Satisfactory Sufficiency of the Price, did flow.

And let it be considered also, that albeit Christ, as God, in his God-head could not suffer in a Physical Sense; yet, in a Moral Sense He might suffer, and did suffer; For, in as much as He, being in the Form of God, and without Robbery equal to God, did demit His person to assume humane Nature, and empty Himself so far as to hide His Glory, and take on the Shape of a Servant, and expose Himself willingly to all the Contradiction of Sinners which He was to meet with, and to all Railings, Revilings, Contempt, Despisings and Calumnies, shall it seem nothing, and not enter in the count of our Lord's Payment for our Debt?

Obj. But, how could so low a down-throwing of the Son of Man, or of the humane Nature assumed by Christ, consist with the Majesty of the Person of the Son of God?

Anf. We must distinguish in Christ these Things, which are proper to either of the two Natures, from these Things which are ascribed to His Person, in respect of either of the Natures, or both the Natures; for, Infirmity, Physical Suffering, or Mortality, are proper to the humane Nature. The Glory of Power and Grace

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and Mercy, and superexcellent Majesty, and such like, are proper to the Deity; but the Sufferings of the humane Nature, are so far from diminishing the Glory of the divine Nature, that they do manifest the same, and make it appear more clearly: For, by how much the humane Nature was *weakned*, depressed, and depised, for our sake, by somuch the Love of Christ, God and Man in one Person, toward Man, and His Mercy and Power and Grace to Man, do shine in the Eyes of those that judiciously look upon Him.

Obj. But seing Christ's Satisfaction for Sinners doth not stand in any one part of His Doings and Sufferings, but in the whole and intire precious Pearl, and compleat Price of His whole Obedience from His Incarnation, even to the Death of His Cross, how cometh it to pass, that in Scripture the whole expiation of our Sins, is ascribed so oft to His Passion, and particularly to His Blood?

Ans. This cometh to pass, 1. Because the Certainty and Verity of His assumed humane Nature, and the Certainty of His real Suffering, and the fulfilling of all the Levitical Sacrifices, did most evidently appear unto Sense in the effusion of His Blood. 2. Because the expression of His Sufferings, both in Soul and Body, appeared in the effusion of His Blood: For, in the Garden, while His Body was not as yet touched, or hurt by Man, from the meer Pains of His Soul

Soul, Drops of Blood fell down out of all His Body to the Earth. 3. Because His Blood-shedding and Death, was the last Act of compleating the Payment of the Ransom to the Father for us, which Payment began in His humble Incarnation and went on through all His Life, and was compleated in His Blood-shed and Death, whereof our Lord gave intimation on the Cross, when He cryed as triumphantly victorious, *It is finished.*

The Use of this Article of the Covenant of Redemption.

WE have at some length spoken of the Price of Redemption, and of Christ's defraying of the Debt by His Passion. 1. That hereby the Merit of our Sins, may the more clearly be seen. 2. That the Sublimity and Excellency of Divine Majesty, offended by Sin may appear. 3. That we may behold the severity of God's Justice till He have Satisfaction and Reparation in some sort of the injuries done to Him. 4. That the admirable largness of God's Mercy may be acknowledged and wondered at.

For in the Price of Redemption payed, as in a Mirror, we may see how greatly the Lord hateth Sin; how great His Love is to the World in sending His Son Christ amongst us; how heavy the Wrath of God shall ly upon them that flee not to Christ's Satisfaction for their Dilivery: how great the Dignity and Excellency of the Lord our Redeemer is, for whose cause Reconciliation is granted to all that take hold of the Offer of Grace through

through Him; how great the obligation of Believers is to love God, and serve Him; and how greatly the Glory of all the Attributes of God, doth shine in the Work of Redemption.

2. By this Doctrine, it appeareth how vain and wicked the Devices of superstitious Men are, who, for pacifying of God's Wrath, have appointed Pennances, and Pilgrimages, and Self-scourgings, and Soul-masses, and Purgatory, and such like other Abominations, whereof the Word of God hath not spoken, but forbidden all the Inventions of Men, as unworthy Conceits, to bring about Mens Salvation; which Inventions tend only to derogate from the Dignity of the Price of Christ's Ransom, and to cry down the Fulness and Perfection of the Price payed by our blessed Redeemer Jesus Christ, and to set up other Saviours in His room.

3. Hence also it is manifest, how fit a high Priest is appointed over us, who is touched with our Infirmities and Temptations; by Whom we may have so solid Consolation in all the Pangs of our tormented Consciences, and in Whom we have a solid Foundation laid down to all that flee to Him, for settling our Faith and Hope in the Son of God. Who hath of set purpose, with the Father's Consent, suffered so many and great Evils, that He might redeem us.

4. And hereby we may perceive also how well divine Justice is satisfied, and with what Warrand the Consciences of the weak Believers

may be quieted, who so use to exaggerate the grievousness and the multitude of their Sins, that they forget to put a right estimation upon the Satisfaction made by Christ, for all that come unto God through Him.

The Third Article.

THE Third Article of the Covenant of Redemption, past between the Father and the Son, concerneth the Benefits, Gifts and Graces to be given unto the Redeemed: All which Gifts and Graces, are summarily comprehended in that one Gift of God, spoken of, *Joh.* 4. 10. which Gift is Christ, Who is freely offered unto, and given to, the elect Believer for Righteousness and eternal Life, according to what was said, Isa. 9. 6. *For, unto us a Child is born, a Son is given, on whose Shoulders the Government is laid, whose Name is called Jehovah, the wonderful Counsellor, the strong God, the eternal Father and Prince of Peace.* And, 2 Pet. 1. 3. *Who according to His divine power, hath given unto us all things which pertain to Life and Godliness, through the knowledge of Him who hath called us to Vertue and Glory.*

2. The Benefits which are appointed for the Redeemed, are so conveyed and brought unto them, that first, they are Christ's Riches which He hath purchased unto the Elect, and being resolved to die, that the purchase might be made fast to His People, He hath made His latter Will

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and Teſtament once and again, and left in Legacy to all that believe in Him, all things which belong to Righteouſneſs and Salvation; and theſe Benefits, in an acceptable time, He effectually applieth and puts them in poſſeſſion thereof. Of which Gifts, we ſhall name chiefly Three: The Firſt is Regeneration, or turning of the Man toward Himſelf: The Second is the Gift of ſaving Faith: The Third is Perſeverance. In which Three Gifts, the Patrons and Magnifiers of the power of Man's Free-will, do what in them lyeth to obſcure the Glory of God's free Grace, by glorying that without the ſpecial Grace of God they can Convert themſelves or not, as they pleaſe, ſo that when God intends their Converſion, and uſeth all Means for their Converſion, they are able to reſiſt all His gracious Operation, and make void His Purpoſe and Endeavour. But this Covenant of Redemption, paſt between the Father and the Son, Mediator and Redeem- doth decide the Queſtion, and give them the lie: For, *only they whom God did foreknow, did He predeſtinat to be conform to the Image of His Son---and whom He did predeſtinat, them He alſo called; and whom He called, them He alſo juſtified; and whom He juſtified, them He alſo glorified.* Rom. 8. 28.

Concerning theſe Three Gifts.

IT is agreed between God and Chriſt, that the Elect ſhall be Converted invincibly and infallibly, and that ſaving Faith ſhall be beſtowed

on them, and that they ſhall perſevere in the obedience of Faith ſo, as they ſhall not totally and finally fall away from God's Grace.

It is promiſed to Chriſt, *Pſal.* 110. 3. That *in the day of His Power, His People ſhall be willing.* For, albeit the native Corruption of their Will, oppoſeth it ſelf, and reſiſteth the Holy Spirit, when He is uſing the Means to Convert them; yet in an acceptable time, the invincible power of God's free Grace toward them, ſo taketh away all actual Reſiſtance, that the Man, unwilling of himſelf, is made moſt freely and heartily willing to be reconciled to God: For, God can both preſerve the Natural Liberty of the Will, and take from it that Crookedneſs and Frowardneſs that is in it; He can infuſe and create in the Man a right Spirit, and new Habites of Grace, and can bring forth theſe Habites unto Exerciſe, making the Redeemed Man not only able to will, but alſo actually *to Will* and *to Do* what is pleaſant to Him, *Phil.* 2. 13. and *Epheſ.* 2. 8. we are taught, That *Faith is not of our ſelves, it is the Gift of God; not of Works, leſt any Man ſhould boaſt.* And this Gift of ſaving Faith; is beſtowed only on the Elect; and therefore it is called, The Faith of the Elect, *Tit.* 1. 1. and only they believe in Jeſus Chriſt, *that are ordained unto eternal Life, Act.* 13. 48. yea, every one cometh to Chriſt, who is given to Him of the Father, *Joh.* 6. 37. and no Man cometh to Chriſt, ſave he whom the Father draweth, *Joh.* 6.

6. 44. but they that are not Redeemed, do not come to Christ for Righteousness and Life, *Joh.* 10. 26. *Ye believe not*, saith Christ to some Jews, *because ye are not of My Sheep. My Sheep hear My Voice and I know them, and they follow Me.*

As for *Perseverance*, the Father promiseth to the Son, that the Work of Grace shall be firm in all the Redeemed Ones, or in His Elect Seed, *Isa.* 59. 21. *As for Me* (saith the Lord to Christ) *this is My Covenant with them, My Spirit that is upon Thee, and My Words, which I have put in Thy Mouth, shall not depart out of Thy Mouth, nor out of the Mouth of Thy Seed, nor out of the Mouth of Thy Seeds Seed, saith the Lord, from henceforth and for ever.* And Jer. 32. 40. *I will make an everlasting Covenant with them, that I will not turn away from them to do them good, but I will put My Fear in their Hearts, that they shall not depart from Me.*

And a special Command is given unto Christ, for preserving all unto eternal Life who come unto Him, *Joh.* 6. 39. *This is the Fathers will, which hath sent Me, that of all which He hath given Me, I should lose nothing, but should raise it up at the last Day.* Which Christ undertakes, that He will faithfully perform, *Joh.* 10. 28. while He saith, *I give unto them eternal Life, and they shall never perish, neither shall any Man pluck them out of My Hand*, &c. But, that we insist not too long in this Argument (whereof the Orthodox Divines have written abundantly, in their Disputations against the foresaid Error) because the

Adversaries take their pretended Arguments from the Instability of Mens Will, in the Matter of Perseverance, and from the Freedom and Power of Man's changeable Will, in the Matter of Conversion and Saving Faith, and from the Manner of God's speaking to the mixed Multitude of both Called and not Chosen, and to them that are both Called and Chosen, we shall content our selves, for clearing this Covenant betwixt the Father and the Son, Mediator and Redeemer, to make the Matter fast concerning the Elect, founding their Conversion, Faith, Repentance, Perseverance and Salvation, upon the unchangeable Covenant of Redemption, fixed upon the settled Agreement between God, and God the Son Mediator and Redeemer, as shall be proven from Five places of Scripture.

The First Proof is from Vers. 13. *of* Isa. 52. *to the end of* Chap. 53.

THe First Place is *Isa.* 52. *Vers.* 13. and forward to the end of *Chap.* 53. where we have, *First,* The Two Parties Contracters, God the Father, and Christ: For, the Father brings forth His Confederat Son to be Incarnat by Covenant, His Servant, Whom He imploys in the whole Work of Redemption, as the meritorious Cause and Accomplisher of it; *Behold My Servant,* saith God the Father by His Spirit, speaking by the Prophet, *Chap.* 52. 13. *Next,* Both Parties are sure of the Event of the Paction, and of the ac-

accomplishing of the whole work gloriously, *Behold* (saith He) *My Servant shall deal prudently and prosperously, He shall be exalted and extolled, and be very high*, Vers. 13. *Thirdly*, He tells the proper Price, which Christ the Son shall pay for the Redemption of His People, agreed upon by Paction, to wit, the Exinition and Humbling of the Son Incarnat, unto the ignominious Death of the Cross, *That His Visage shall be marred more then any Man, and His Form more then the Sons of Men*, Vers. 14. and more particularly, *Chap.* 53. 2. *He hath no Form nor Comeliness, and when we shall see Him, there is no Beauty that we should desire Him: He is despised and rejected of Men, a Man of Sorrows and acquainted with Grief*, &c. Vers. 2. 3. *He was wounded for our Transgressions*, Vers. 5. *He shall make His Soul an Offering for Sin*, Vers. 10.

Fourthly, Christ the Son of God Incarnat, is assured and confirmed of the sweet Fruit of His Passion, in the Conversion of many Nations, whom He should sprinkle with the Blood of the Covenant, and sanctifie by the Water of His Holy Spirit, Chap. 52. 15. *He shall sprinkle many Nations*, &c.

Fifthly, God and Christ are agreed and well pleased in the Conversion of so many as are Elected, and given to Christ, to have in Him the Right of Adoption, Chap. 53. 10. *He shall see His Seed*, that is, He shall Regenerat the Elect, and make them His Children, and see them so, to His satisfaction.

Sixthly, No meritorious nor impulsive Cause is found in the Persons Redeemed, for which the Punishment due to them should be transferred upon the Mediator Christ our Redeemer: for, they should be found in themselves but Despisers of Christ, because of His Sufferings, Chap. 53. 4. *Surely He hath born our Griefs, and carried our Sorrows; yet we did esteem Him stricken, smitten of God and afflicted.*

Seventhly, No Sin nor meritorious Cause of Punishment is found in Christ the Redeemer, for which He should be smitten, Chap. 53. 5. 9. *He was wounded for our Transgressions---- He had done no violence, neither was any deceit in His Mouth.*

Eightly, Peace and Reconciliation, and healing of our sinful and miserable Sicknesses, and deliverance from Wrath, are purchased by the Price of His Blood, Chap. 53. 5. *The chastisement of our Peace was upon Him, and with His Stripes we are healed.*

Ninethly, These Sufferings Christ did not endure unwittingly, or unwillingly, but by Consent, by Covenant deliberately, Chap. 53. 7. *He was oppressed, and He was afflicted, yet He opened not His Mouth; He is brought as a Lamb to the Slaughter, and as a Sheep before His Shearers is dumb, so he opened not his Mouth.*

Tenthly, The Cause of this Covenant, whereby the Price is called for, and yielded unto, and payed, is the only free Grace of God and His

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good Pleasure, Chap. 53. 10. *It pleased the Lord to bruise him, he hath put him to grief.*

Elevently, It is agreed between the Father and the Son, that our Sins should be imputed unto Him, and His Righteousness imputed unto us, and that the Redeemed should believe in Him, and so be justified, Chap. 53. 11. *He shall see of the travel of His Soul, and shall be satisfied, by His Knowledge*, or Faith in Him, *shall My righteous Servant justifie many: for He shall bear their Iniquities.*

Twelfthly, It is agreed between the Parties, that for whom Christ should lay down His Life, He should stand Intercessor also, for bringing unto them all the purchased Graces and Blessings, Chap. 53. 11. *he bear the Sins of many, and made Intercession for the Transgressors*: the rest of the World beside the Elect, He intercedeed not for, *Joh.* 17. 9, 10.

Hence it followeth, that God and Christ did not bargain for the Redemption of all and every Man; no not for the Redemption, Conversion and Salvation of all and every Man to whom the Gospel was to be preached: For, many were to be Called, who were not Chosen, to whom the Gift of Saving Faith was not to be given, nor the Power of God to Salvation was never to be revealed; and this is the Observation which the Evangelist makes upon the 1 of *Isa.* 53. *Joh.* 12. 37. &c. *But though he had done so many Miracles before them, yet they believed*

ed not on Him, that the saying of the Prophet Isaiah might be fulfilled which he spake, Lord, who hath believed our report? and to whom is the Arm of the Lord revealed? therefore they could not believe, because that Isaiah said again, (Isa. 6. 9, 10.) *He hath blinded their Eyes, and hardened their hearts,* &c.

Secondly, It followeth hence, that Election and Redemption were not for the foreseen Faith or Works of the Elect Redeemed, but of the meer Grace and Good-will of God, and all done for them and in them, contrair to their Deservings: For, it is said, Isa. 53. 6. *All we, like Sheep have gone astray, and the Lord hath laid on him the iniquity of us all.*

Thirdly, It followeth hence that it was agreed upon, that saving Grace and Conversion & Sanctification, should infallibly and invincibly come to pass, and be given to the Redeemed, *Isa.* 52. 13. *Behold, My Servant shall deal prudently and prosperously;* and, *Vers.* 15. *he shall sprinkle many Nations;* and *Isa.* 53. 11. *By his knowledge shall My righteous Servant justifie many.*

Fourthly, Hence it followeth, that the Agreement is past for their final Perseverance and full Salvation: For, *Isa.* 53. 5. *With his stripes we are healed:* Now our healing, is our full Salvation from our Sin and Misery, or our deadly Sicknesses. And *Isa.* 53. 10. *The pleasure of the Lord shall prosper in his hand:* The pleasure of the Lord is partly our Sanctification, 1 *Thes.* 4. 3.

4. 3. *Partly our Salvation and Glorification*, Joh. 6. 39. *This is the Fathers will which hath sent Me, that of all which he hath given Me, I should lose nothing; but should raise it up again at the last day.* And to this purpose powerfully doth His Intercession serve, from which the Apostle concludes, that Believers shall be perfectly saved, *Heb.* 7. 25. *Wherefore he is able to save to the uttermost, them that come to God by him, seeing he ever liveth to make Intercession for them.*

The Second Proof is from Isa. 59. 20, 21.

THe Second Place is from *Isa.* 59. 20, 21. where, *first*, we have the Parties agreeing pointed at: The Lord Jehovah saith, and of the *Redeemer* He saith, that He shall come to Zion as *Redeemer*. *Next*, we have the kind of Agreement between the Parties, God on the one hand, and the *Redeemer* with the Redeemed, for whom, and in whose name, he makes the Agreement; *This is My Covenant with them*, but first with Christ, as the words following do shew. *Thirdly*, we have the Party Redeemed, *Zion* and *Jacob* that turn from Transgression, which is the Mark of true Believers in Christ, and of the Elect, for whom this Grace is appointed, as *Rom.* 11. 7. *Israel hath not obtained that which he seeketh for, but the Election have obtained it, and the rest were blinded.* And *Rom.* 11. 26. *All this Israel shall be saved*, as it is written. *Fourthly*, we have the sort of their Delivery, which shall

ſhall be not only by Price paying, but alſo by powerful and *effectual working*, as the original imports, *Rom.* 11. 26. and, *Iſa.* 59. 20. *Fifthly*, the Benefits beſtowed upon the Elect, are comprehended under the Deſignation of the *Redeemed*; they are to be turned from their iniquity by effectual Converſion, by granting them Faith in Chriſt, Repentance and Reconciliation. *Sixthly*, it is ſhewed how theſe Graces ſhall be brought to paſs, to wit, by application thereof by the Word and Spirit of Chriſt; from which, Sanctification, Salvation and the perpetuation of all Graces unto Salvation, do flow and follow on them; *My Spirit that is in Thee*, ſaith the Lord to the Redeemer incarnat, *and My Word which I have put in Thy Mouth, ſhall not depart out of Thy Mouth, nor out of the Mouth of Thy Seed*, &c.

Theſe Articles of the Covenant of Redemption make expreſly, *Firſt*, Againſt univerſal Redemption of all and every Man: Becauſe Chriſt, as is ſhewed before, makes His Bargain for the Elect, and leaves the reſt in Blindneſs, and is a Redeemer of none but of theſe to whom He is a Deliverer *actually*, from whom He turneth away Iniquity and Ungodlineſs; which Benefits befal none, but the Elect and the Redeemed.

Next, They make againſt Election *for Faith and foreſeen Works*, becauſe when Chriſt cometh to call in the Jews, He finds nothing commendable in them but Impiety and Tranſgreſſion and Defection, and whatſoever might provoke Him

to

to reject them; *They are turned from Transgression.*

Thirdly, They make against a *meer possible* and *contingent Conversion*: For, invincible Grace is promised here; For, the Word and the Spirit of Christ shall take up a dwelling in them, and not depart from them.

Fourthly, they make against the Doctrine of the Apostasie of the Saints, and Uncertainty of their Perseverance, because here it is promised to Christ, that from the Heart and Mouth of His Seed, the Word and Spirit of Christ shall never depart.

The Third Proof is from, Joh. 6. 37. *&c.*

THe Third Place is, *Joh.* 6. from, *V.* 37. to 45. where, *first*, is set down the Party Contracters in the Covenant of Redemption; For, the Elect are given over into the Hand of Christ by the Father; *All that the Father giveth to Me, cometh to Me*, V. 37.

Secondly, Upon the Father's giving of the Elect unto Christ, followeth, in due time, the Conversion and Saving Faith of the Redeemed; *All that the Father giveth Me, cometh to Me*, saith Christ.

Thirdly the Redeemed are committed unto Christ, as to their leading on, Preservation and perfecting of their Salvation; *This is the Fathers will which hath sent me, that of all which He hath given me, I should lose nothing, but should raise it up again at the last Day.*

Fourth-

Fourthly, It is agreed by what Means the Faith of the Redeemed shall be formed in them, which are, the revealed sight of Christ the Son of God in the Word; the powerful drawing of the illuminat Soul unto Christ; which powerful Draught overcometh all opposition & resistence, because it is omnipotent and invincible; For, *No man cometh to Christ, but he whom the Father draweth*, V. 44. and that by making them savingly, and in a lively manner see the Son and believe on Him, *v.* 40.

Hence followeth, 1. That it is false Doctrine to teach, That there is an Universal Redemption unto Life, of All and Every Man; because not All, but only Some are given, and made to come to Christ; the rest that are not given, come not.

Secondly, It followeth, that Election is of meer free Grace; because Men come not unto Christ that they may be given, but they are given unto Christ, that they may be brought and come unto Him.

Thirdly, By this Agreement the powerful Conversion of the Redeemed, and their powerful Preservation unto eternal Life, is as certain as the Power, and Constancy, and Obedience of Christ unto the Father, is firm and certain; *This is the will of him that sent me, that of what he hath given me, I should lose nothing, but raise it up at the last Day*. Vers. 39.

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The Fourth Proof is, Joh. 10. 14.

THe Fourth Place is, *Joh.* 10. from *V.* 14. to *V.* 30. where we see that the Lord Jesus, the true Pastor of *Israel,* before He was Incarnat, *Psal.* 23. continueth in that same Office now, being Incarnat, and gives His People to understand this, when He saith, *I am the good Sheepherd.*

Secondly, The care and custody of all the Redeemed, both converted and unconverted, was put upon Christ, *V.* 14, 16. *I know my Sheep, and am known of mine; and other Sheep I have, which are not of this Fold, them also I must bring in, and they shall hear my Voice.*

Thirdly, The Price of their Redemption is clearly agreed upon, *V.* 15. *As the Father knows me, even so know I the Father; and I lay down my Life for my Sheep.*

Fourthly, The Father accepts the Price, and is satisfied and well pleased with it, *Vers.* 17, 18. *Therefore doth my Father love me, because I lay down my Life, that I may take it up again,* &c.

Fifthly, All the Redeemed are infallibly Converted, but they that are not Redeemed are not Converted, *V.* 27. My *Sheep hear my Voice, and I know them, and they follow me;* and *V.* 26. *But ye believe not, because ye are not of my Sheep.*

Sixthly, Albeit the Redeemed and Converted shall not want Enemies, who shall go about to mar their Perseverance and Salvation, yet shall they

they not prevail, *V.* 28. *I give them eternal Life and they shall never perish, neither shall any Man pluck them out of my hand.*

Hence followeth, *First*, That the Doctrine of Universal Redemption of All and Every Man unto Life is false; because only the Redemption of the Elect Sheep is agreed upon, for whom He layeth down His Life, *V.* 15. and the rest are not Redeemed, nor ordained to Life; for these He speaks to, *V.* 26. they were not of His Sheep, but remained Unbelievers.

Secondly, It followeth that the Election of Men is not for Faith or Works fore-seen, but on the contrary, Faith is ordained to be given unto the Redeemed, because they are Elected and given over unto Christ, to Convert and Save them, *V.* 16. *Other Sheep I have, and them I must bring in, and they shall hear my Voice.*

Thirdly, it followeth, that the Conversion of the Elect doth not depend on their Will, but upon Christ's Undertaking to make them believe, and upon His Omnipotency, *Vers.* 16 *Other Sheep I have, and them I must bring in, and they shall hear my Voice.*

Fourthly, It followeth, that albeit the Redeemed Believers be in themselves witless as Sheep, and weak, and ready to be destroyed and compassed about with many Enemies as Sheep among Wolves, yet because of the Omnipotency of the Father, and of the Son, that have taken the care and custody of them, they shall perse-

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vere. And it is impossible they should perish, or not persevere. *Joh.* 10. 28, 29. *I give them eternal Life; and they shall never perish, and none can take them out of My Fathers hand.*

The Fifth Proof.

THe Fifth Place is, *Psal.* 40. explicat by the Apostle, *Heb.* 10. 5, 6, 7. where *First*, the Spirit of God expounds the Covenant whereof we are speaking, and brings in the Parties, God and Christ, as speaking one to another, and as it were, in our sight and audiences repeating the Terms thereof. The Price of Redemption is first spoken of, for expiation of Sin, not to be forgiven without Blood, without better Blood then the Blood of Beasts. *Heb.* 10. 4.

Secondly, All Satisfactions by Men, and whatsoever Price can be payed by meer Man, are rejected; *Sacrifice and Oblation Thou wouldst not*, Vers. 5.

Thirdly, Nothing except only the Incarnation of the Son the Mediator, His Obedience and Suffering to the Death, could satisfie divine Justice; *But a Body hast Thou prepared me*, Ves. 5.

Fourthly, The Mediator Christ offers Himself Pledge and Surety of His own accord, and takes the Condition; *Then said I, lo I come*, to wit, as *Surety* to pay the Ransom, and *to do Thy will*, Heb. 10. 7.

Fifthly, Christ the Surety, not only condescends upon the Price, but also upon the

Persons to be Redeemed, and their Sanctification; *By which Will we are Sanctified, by the offering of the Body of Christ once for all*: And this Price is now actually payed *Heb.* 10. 10.

Sixthly, The Price being payed, the Mediator goeth about the Application of the purchased Benefits, by His Intercession, *Heb.* 10. 12. 13. *This Man after he had offered one Sacrifice for Sin for ever sat down on the Right Hand of God from henceforth expecting till his Enemies be made his footstool.*

Hence followeth, *First*, That there is no universal Redemption of All and Every Man unto Life, *Because by one offering he hath perfected for ever, them that are Sanctified*, Heb. 10. 14. therefore they were never Redeemed, who are never Sanctified: and only they are perfected, who are Redeemed.

Secondly, It followeth, that not for any thing in Man, neither fore-seen Faith or Works, are Men Elected and Redeemed, because all is rejected that meer Man can do, that the meer Grace of God may appear in Christ's undertaking for Men of His own accord; *Sacrifice and Oblation thou wouldest not, then said I, behold! I come*, Heb. 10. 5, 7.

Thirdly, By Christ's Death purchase is made of the infallible Conversion and Sanctification of the Redeemed, and of their Perseverance unto perfection. *By one Offering of Christ He hath perfected for ever them that are Sanctified*, Heb. 10. 14. And therefore the Redeemed cannot

not but be Converted, cannot but be Sanctified, cannot but Persevere unto Perfection, and that for ever, *Heb.* 10. 12, 13, 14.

The use of this Article is, *First*, That all these who hear the Gospel, and have in any sort embraced it should in the acknowledgement of their natural Corruption and perverse Wickedness, humble themselves before God, and pray for, and expect Grace according to the promises offered in the Gospel.

Secondly, That they who are already sensible of their Sins and ill Deservings, may not turn away or be discouraged, but so much the rather, flee to Christ in whom relief from Sin and Misery is promised to such.

Thirdly, That they who have fixed their Eye on the Son resolving to cleave unto Him, should acknowledge the powerful Draught of God's almighty Hand, who hath caused them to come to Christ, and should upon the begun Work of Grace, conceive lively Hope of Salvation, and study to purifie their Souls in this Hope.

Fourthly, That they who find the instability and inconstancy of their own Free-will, and have experience of their own Heart, deceiving them frequently, after they have engaged themselves by Promises and Vows to take better heed to their ways, should not cast away their confidence in Christ, because of their own Infirmity, but that they should lean less to their own strength, and lay hold on Christ's Power, Fide-

delity and Constancy so much the more, for to help the Weak at such a dead lift. The Apostle, looking to Christ's Engagement in the Covenant, for those who in any measure of sincerity adhere unto Him, hath said, 1 *Cor.* 1. 8, 9. *Christ shall confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful by Whom ye are called unto the Fellowship of His Son Jesus Christ our Lord.*

Fifthly, Let us not take the guiding of our own Free-will, but let so many as are fled to Christ, give Him the Glory of the inclining of our Heart to His Testimonies, and to His Obedience in any measure, and know that every spiritual Motion floweth from His Purchase, and Application of what is bestowed on us. And when we find His Hand withdrawing, and our Heart inclining to what is not right, let us run to Him to right it, in hope to be helped by His Grace, to fight against whatsoever Adversary of our Salvation,

The Fourth Article.

AS to the Fourth Article of the Covenant of Redemption, it concerneth the Means and Manner how the Elect shall be called forth from the Perishing World, and be effectually called and turned unto God, so as the World, among whom the Elect do live, shall not have cause of stumbling justly: For, He hath taken a most wise course so to execute the Degree of Election

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and Redemption, as He shall be sure to bring in His own to Himself, and not to open up His Counsel in particular to the discouraging of any, as is told by the Father, *Isa.* 52. 13. *My Servant shall deal prudently and prosper.* The chief Mean appointed, is the Preaching of the Gospel to all Nations, commanding all Men, where the Gospel is by God's Providence preached, to Repent and Believe in the Name of Jesus Christ, and to love one another as He hath commanded them, *Acts* 17. 30. and, 1 *Joh.* 3. 23. and they who refuse to obey are without Excuse.

Another Mean is, the bringing of so many as profess their Acceptation of the Offer of Grace by Christ Jesus, them and their Children into the Bond of an express Solemn Covenant, that they shall submit themselves to the Doctrine and Government of Christ, and teach their Children so to do, as *Abraham* the Father of Believers did, *Gen.* 18. 19. *Matth.* 28. 19, 20. *Make Disciples of all Nations,* or, *make all Nations Disciples to Me.*

A Third Mean is, the sealing of the Covenant by the Sacrament of Baptism, *Matth.* 28. 19, 20. *Make all Nations Disciples to Me, Baptizing them in the Name of the Father, of the Son, and of the Holy Ghost.*

A Fourth Mean is, the gathering them into all lawful and possible Communion with others His Disciples, that by their Church fellowship one with another, they may be edified

under their Officers appointed in Christ's Testament to Feed, Govern and Lead them on in the Obedience of all the Commands which Christ hath commanded His People in His Testament: By which Means He goeth about His Work, and doth call effectually, Sanctifie and Save, His own Redeemed Ones, leaving all others without Excuse.

Concerning all these and other Means and Manner also of executing His Decree, it is agreed upon between the Father and His Son Christ, as His holy Spirit hath revealed it to us in Scripture. All which may be taken up in Two Heads; the one is, The agreement about the Doctrine, and Directions given to His Church; the other is, About Actions, Operations, and all Effects to be brought about for making His Word good.

Concerning His Doctrine, Christ saith, *Joh.* 12. 49, 50. *I have not spoken of My self, but the Father Who hath sent Me, He gave Me a Commandment what I should say, and what I should speak, and I know, that His Commandment is Life everlasting, whatsoever I speak therefore, even as the Father said unto* Me, *so I speak.*

Concerning Actions and Operations, and the execution of the Decrees, it is agreed also between the Father and the Son. *Joh.* 8. 16. *If I judge, My Judgement is true: For, I am not alone, but I and the Father that sent* Me; and vers. 29. *He that sent* Me, *is with* Me, *the Father hath*

hath not left Me *alone*: *For I do always these Things that please Him*; and Joh. 6. 38. *I came down from Heaven, not to do* My *own Will* (without the Consent of the Father) *but the Will of Him that sent* Me.

In a word, the Consent and Agreement of the Father and the Son Jesus Christ our Lord, is such, that the Son doth nothing by His Spirit, but that which the Father doth work by the same Spirit from the beginning of the World, *Joh.* 5. 17. My *Father worketh hitherto, and I work*; and Col. 1. 16. *For by Christ were all things created that are in Heaven and that are in Earth, visible and invisible, whether they be Thrones or Dominons, or Principalities, or Powers all things were created by Him and for Him: He is Alpha and Omega, the Beginning and the Ending, the first Efficient, and the last End of all things.* Rev. 1. 8. because for the Glory of Christ, the Creation, the Covenant of Works, and the Covenant of Grace, were made, and had, and shall have their full execution, all for the Glory of God in Christ, by Whom all Things were made and do subsist.

CHAP. V.

Of the Covenant of Works.

WE have spoken of the first Divine Covenant, wherein God, and God Incarnat are the Parties; it followeth to speak of the next Divine Covenant, to wit, the

Covenant of Works between God and Man, *Adam* and his Posterity, made in Man's Integrity. In which Covenant, God is onely the one Party of the Covenant, and Man created with all natural Perfections, is the other Party. In this Covenant, Man's continuing in a happy Life, is promised, upon condition of perfect personal Obedience, to be done by him out of his own natural strength bestowed upon him, as the Apostle teacheth us, Gal. 3. 12. *The Law is not of Faith, but the Man who shall do these things shall live by them.* And unto this Law or Covenant of Works, is added a threatning of Death in case Man should transgress: The sense whereof is told by the Apostle, Gal. 3. 10. *Cursed is every one who doth not abide in all things, that are written in the Book of the Law to do them.*

The Difference between the Law, and the Covenant of Works.

THe word *Law*, is sometime taken for the Matter or Substance of the Law of Nature, written in the Hearts of our first Parents by Creation; the work of which Law is to be found in the Hearts of their Posterity unto this day. And in this sense the word *Law*, is taken by the Apostle, *Rom.* 2. 15. *The Gentiles* (saith he) *shew the work of the Law written in their Hearts, their Conscience also bearing witness*, &c. Sometime the Word is taken for the formal Covenant of Works, as *Gal.* 3. 10. *As many as are of the works of the Law*, that

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is, under the Covenant of Works, *are under the Curse*: For, it is written, *Cursed is every one that continueth not in all things that are written*, in the Book of the Law, *to do them.*

2. The Law as it is taken for the Covenant of Works, differeth from the Law of Nature, written by Creation in the Hearts of our first Parents; first, because the Law of Nature, written in the Heart of Man, in order both of Nature, and Time, went before the Covenant made for keeping that Law; because the Covenant for keeping that Law, was not made till after Man's Creation, and after his bringing into the Garden to dress it, and to keep it, *Gen.* 2. 16. 17.

Secondly, God by vertue of the Law written in Man's Heart, did not oblige Himself to perpetuat Man's happy Life: For, albeit Man had keeped that Law most acuratly, God was free to dispose of him as He saw fit before He made the Covenant with him; but so soon as He made the Covenant, He obliged Himself to preserve him in a happy Life, so long as he should go on in obedience to His Law and Commands, according to the Tennor of the Covenant, *Do this and live.*

Thirdly, Death was the natural Wages and Merit of Sin, albeit there had no Covenant been made at all: For, Sin against God, deserveth, of its own Nature, Death of Soul and Body, by the Rule of simple Justice, whether the Sinner had

had consented to the Punishment or not. But Man by entering in the Covenant actually gave a formal voluntary Consent, that Death should seise upon him, if he should Sin, as *Evah* beareth witness in her Conferrence with the Serpent, while she doth repeat the Condition put upon the breaking of the particular Command given by God, and accepted by Man, *Gen.* 3. 3.

Fourthly, When the Covenant of Works is abolished so far, as it can neither justifie, nor condemn the Man that is fled to Christ, and entred in another posterior Covenant of Grace, the natural Obligation of the Man standeth still, for taking direction from, and giving obedience to the Law; For, it remaineth still the Rule of a Man's walking, and it is impossible that a meer Man should be exeemed from the Authority of God over him, and from subjection due by Nature to his Creator: For upon this account that Man is a reasonable Creature, understanding God's Will about his Behaviour toward God, he is always bound for ever to love God with all his Mind, Heart and Strength, and his Neighbour as himself. Neither can the natural Merit of Sin be taken away, nor Death deserved be eshewed but by Forgiveness of it for Christ's Merits.

The Covenant then was superadded unto the Law in the deep Wisdom of God: For this way of dealing with Man by a Covenant, was, of its

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own Nature, a most fit Mean unto Man's Felicity, and unto the Glory of God.

How the Covenant of God with Man was a Mean to Man's Felicity.

THe Covenant of God with Man, tended of its own nature to Man's Good and Happiness.

First, Because a singular Respect and Honour was put upon Man, when he was made a Confederat Friend of God: For if it be an Honour to a mean and poor Man to be joined with a King or Prince in a formal Bond of mutual Friendship, how much greater Honour is it unto Man, to be joined in a Bond of mutual Love & Friendship with God?

Secondly, Before the making of the Covenant, Man had no Promise made to him by God, but so soon as the Covenant was made, the Lord did freely oblige Himself to give, and made to Man a Right to ask, and to expect of God, with a Ground of Certainty, to obtain of Him such Things, as without Promise past, he could not ask, or at least, he could not certainly expect to have granted unto him.

Thirdly, Before the making of the Covenant, nothing hindred the Lord, if He had pleased, to command Man to return to Dust whereof he was; but after the Covenant, it pleased God, by His own free Promise, to oblige Himself to perpetuate

tuate Man's Happineſs wherein he was made, ſo long as he ſhould go on in Obedience.

Fourthly, By the making of the Covenant, a Door was opened, and a fair Entry to a higher degree of Felicity than he poſſeſſed by his Creation: For, when a natural Life and earthly Felicity was given to *Adam* to enjoy upon the Earth, God, by the Covenant, made paction with him upon condition of perfect Obedience, to give him a Life and Felicity ſuper-natural, oppoſite unto Death bodily and ſpiritual, which was threatned unto him if he ſhould tranſgreſs the Command.

Fifthly, *Adam*, by the Covenant, had a ſort of Help to make him keep the Law written in his Heart more carefully and cautiouſly, and a Prop to make him ſtand more fixed: For on the one hand, he was advertiſed and forewarned of the Danger of Sinning, that he might beware to offend God; and on the other hand, he was encouraged and allowed to ſerve God more cheerfully, and to perform due Obedience to God the more diligently: For, in the Covenant, the greateſt Reward that could be thought upon was ſet before him, and promiſed unto him; to wit, eternal Life upon his Obedience, and the greateſt Puniſhment threatned if he ſhould Diſ-obey; both which ſerved greatly to move him to be conſtant in his Obedience.

How God's Covenanting with Man ſerved for God's Glory.

IN God's covenanting with Man, His Glory did notably ſhine and ſhew forth it ſelf to Man. *Firſt*, The Goodneſs and Bounty of God did manifeſt it ſelf therein: For, in making a Covenant with Man, the Lord demitted Himſelf, and in a manner humbled Himſelf to deal with Man, for the ſtanding of mutual Friendſhip between Himſelf and Man for ever: And when we conſider this, as the *Pſalmiſt* ſaith, *Pſal.* 8.4. *What is Man that Thou art mindful of him? and the Son of Man that Thou viſiteſt him?* So may we ſay, What is Man? or the Son of Man, that Thou ſhouldeſt enter in Covenant with him?

Secondly, By covenanting with Man, God did ſhow His wonderful Moderation: For, God is Soveraign Monarch and Abſolute Emperor over His own Creature, to make of it what He pleaſeth; yet, in covenanting with Man, He did ſweetly temper His Supreamacy, ſeeking, as it were, to reign with Man's Conſent. And when becauſe of His Soveraign Authority and Abſolute Right and Intereſt, he might have put upon Man harder Commands and Conditions of the Covenant, and theſe alſo altogether Righteous and Juſt, He chooſed to uſe ſuch Moderation, that He would require nothing of Man, except that which Man ſhould and behoved in reaſon judge both a juſt and an eaſie Yoke, and in accept-

cepting the Condition of the Covenant, acknowledge it to be such.

Thirdly, The Lord declared His Wisdom in covenanting with Man, because when He had made Man a reasonable Creature, He chooseth to draw forth a free and voluntary Service, most suteable to his reasonable Nature, and that in a most sweet way: to wit, not only by giving unto Man a most equitable Law, but also by setting before the Man, by way of paction, the highest Reward that he could be capable of, even Life everlasting.

Fourthly, In covenanting with Man, God did most wisely and holily have a Respect to the Glory of His own, both Soveraignty and Holiness; because after He had made Man by Nature Good and Holy (albeit muteable and subject to change, if the Man pleased to essay another way) He took course to help the mutablity of his Free-will, not only by setting a Reward of Obedience before him, but also by a threatning of Punishment, if he should transgress, and so on the one hand and the other to hedge him in, and guard him against all temptation unto Sin, that neither he should be forced by any external Power to Sin, nor by any Counsel or Suggestion, or moral Swasion (whereunto only Man was exposed in the trial of his Obedience) should have so strong Motives to draw him to Disobedience, as the promise of God, and the threatning could have force in all Reason, to keep him

him fast to his due and loyal Obedience. Thus was *Adam* fore-warned and fore-armed against whatsoever, without himself, might assault him: For, what Reward for Disobedience could be offered unto him, so great as the Favour of God and everlasting Life in the fellowship of God promised to him, if he continued fast in Obedience? and what Terror could be so great to affright and skar him from Sin, as the threatning of Death bodily and spiritual, if he transgressed?

Quest. But the profane Curiosity of Man dareth to ask a Reason, why God did not make Man both good by Nature and immutably good also?

Ans. It is indeed proud Curiosity to enquire for Reasons of God's holy Will, which hath its own most sufficient Reason in its self, and may satisfy all His Subjects, who will not devilishly prefer their own Wisdom and Counsel to His: But we shall content our selves soberly to answer the Question thus: To be both *originally*, or by Nature Good, and *unchangeably* Good also, beseemeth God Himself only, as His Property and Prerogative, which it became His Majesty to reserve to Himself as the Fountain of all Goodness, and not to communicat this Glory either to Man or Angel in their Creation, that the due distance between God and the natural Perfections of the Creature, should not only be provided for, but made manifest to the Creature also. It's true, Christ's humane Nature was so sanctified in His Conception, that there was no possibility

ty that Sin should be in it; but let us consider, that Christ's Person which did assume the humane Nature into personal union with His God-head, is not a Creature; and to assume the humane Nature into a personal union with His divine Nature, is the proper Priviledge of God over all, blessed for ever. And what the humane Nature of Christ hath of Holiness, it hath it not of it self, but of Grace from the second Person of the God-head, who did assume it. And the Angels that stood when the mutability of angelical Nature was manifested in the fall of many of them, did stand by the Grace of free confirmation of them in their station.

Fifthly, God in covenanting with Man, made way for the Demonstration of His most holy Justice in the execution of Punishment, which was not only the natural Wages and deserved Reward of Sin, but also by Paction and Covenant appointed by mutual Consent of Parties, if Man, so much obliged to God, should break so equitable and easie a Command, as was given to try him by, being fore-warned of his Danger.

Sixthly, This way of covenanting with Man, was a most holy and fit Mean to manifest the Vanity and Instability of the most perfect Creature, except in the exercise of all its Abilities & Habits, it do acknowledge God, and in every thing less and more, constantly imploy Him, and depend upon Him.

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Last of all, This was a most holy Mean to bring forth to light the Grace and Mercy of God in Christ, providing a Remedy for fallen Man before he fell, and to open up the Decree and Covenant of Redemption in due time, to be brought about by Christ, to the Glory of God in Christ, by Whom, and *for Whom all things were made,* Col. 1: 16.

Quest. Had this Covenant of Works no Mediator, no Surety engaged for *Adam* and all his Posterity?

Anſ. No Mediator was in this Covenant; for the party on the one hand, was God, and on the other hand was *Adam* and *Eve,* our common Parents; ſtanding upon the ground of their natural Abilities, repreſenting and comprehending all their Natural Off-ſpring; and according to the Condition of the Covenant in their own name, and name of their Poſterity, promiſing Obedience; and receiving the condition of Life if they continued, and of Death in caſe they failed, *Gen.* 2: 17. In whoſe ſin we all have ſinned. *Rom.* 5: 12.

Now, the neceſſity of a Mediator, did not appear in this Covenant, ſo long as it ſtood, that afterward in the making of another Covenant it might more timeouſly appear. Firſt, becauſe Man being created Holy according to the Image of God, was the Friend of God while he had not ſinned; and again his Service, while he ſtood in Obedience, was very pleaſant and ac-

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ceptable to God, becauſe ſo long freely and ſincerely he ſerved God according to the Command and Rule written in his Heart.

Queſt. After that this Covenant was broken, was it not aboliſhed altogether, ſeing it could not now be any longer perfectly obeyed, nor ſave us who are Sinners?

Anſ. Albeit this Covenant, being broken on Man's Part, did become weak and utterly unable to produce Juſtification by Works, or eternal Life to us, by our inherent Righteouſneſs; yet, on God's part, the Bond of this Covenant, doth ſtand firm and ſtrong againſt all Men by Nature for their Condemnation, who are not reconciled to God: Wherefore all that are not renewed and made Friends with God by another Covenant of Faith in God incarnat (the Seed of the Woman, who deſtroyeth the Work of the Devil) do lye bound under the Bond of this Covenant of Works, as Chriſt teſtifies, *Joh.* 3. 18. *He that believeth on me, is not condemned; but he that believeth not, is condemned already*; to wit, by the force of the Covenant of Works violated by them, and are not delivered from the Curſe by Chriſt the Son of God, till they fly to Him: And this doth the Apoſtle confeſs, ſpeaking of himſelf and other elect Jews before their Regeneration, *Eph.* 2. 3. *We alſo were Children of Wrath, even as others*: for, whoſoever is not reconciled to God by Chriſt, againſt him doth the Sentence of the Law, and Curſe for Violation of the Co-

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venant, ſtand in force: For, ſinning againſt the Covenant, doth not looſe the Man from the Covenant, neither from the Obligation to obey it, nor from the puniſhment of breaking it.

Obj. But ſeing a Man is utterly unable to obey the Law, or to keep that Covenant, doth not his utter inability excuſe him and diſſolve the Bond?

Anſ. No ways: Becauſe that Inability is the Fruit of our Sin, and is drawn on by our ſelves; nor doth God loſe His Right to crave the Debt due to Him, becauſe the Bankrupt is not able to pay what he oweth: For, even among Men, ſuch as have miſ-ſpent their Patrimony, are not abſolved of their Debt becauſe they are not able to pay the Debt; yea, even the Children of the Miſ-ſpender of his Goods, do ſtand Debtors ſo long as the Debt is neither payed nor forgiven.

The Covenant of Works therefore being broken, the Obligation ſtandeth, to make us give obedience ſo much the more in time to come, and becauſe of the Curſe pronounced for the breaking of the Covenant in time paſt, the Obligation to under-lye the Puniſhment for bygone Sins doth ſtand; and ſo both the Obligation to underly the Puniſhment, and the Obligation to give Obedience, do ſtand together, while a Man is not abſolved from the Covenant of Works, by entring in a new Covenant, whereby the Debt is payed and the Sinner abſolved.

Whosoever then conceive, that they may be justified from by-gone Sins by their own Obedience in time to come, either by way of doing or of suffering, they but deceive themselves, dreaming they can do Impossibilities; For, the Punishment to be suffered for Sin by the Sinner, is the Curse-everlasting of Soul and Body, seing a meer Creature cannot for ever satisfie for his Rebellion, how long soever we presuppose his duration under suffering. And for Obedience by way of doing perfectly what the Law doth crave, it is utterly impossible, because we are carnal, sold under Sin, and cannot satisfie the Law; and because we cannot satisfie the Law, the Law becometh weak and unable to justifie and save us, *Rom.*8.3.

How the Covenant of Works may be called the Covenant of Nature.

ALbeit the Law written by Nature in Mens Heart, differeth from the Covenant for performance of the Law, as hath been shown before; yet, the Covenant of works made with *Adam* before he fell, tying him to keep that Law, may be called the *Covenant of Nature.*

First, Because the Covenant of Works is grounded upon the Law of Nature, and doth exact nothing of Man, save that which God might require of him according to the Law of Nature.

Secondly, Because when the Covenant of works was made with *Adam*, it was made with all his Na-

natural Posterity, which was to spring off him by natural Generation; and so the Obligation thereof did pass upon all his natural Posterity, by the Law of Nature, which maketh the Child begotten to bear the Image of the Begetters.

Thirdly, That the Covenant of Works may justly be called the Covenant of Nature, appeareth by the force of the Conscience being wakened from its sleepy Security; for, it challengeth for Sin according to that Covenant, and pronounceth the Sentence of God's Wrath against the Sinner: For, the Conscience doth acknowledge the Judgement of God, *That they which commit such things, are worthy of Death*, Rom. 1. 32.

Fourthly, Because the Conscience naturally inclineth a Man to seek Justification by his own Works, if it can any way find pretence for it, as we may see in the *Pharisee*, who in his Speech to God, doth judge himself a holy Man, because he is not amongst the worst of Men, and hath many good Works above others to reckon forth and lay before God, *Luk.* 18. 11

Fifthly, The Inclination of Man's Heart, to expect a Reward of every good Work he doth, whether it be in some part real or only apparently, such testifieth so much, *Judg.* 17. 13. *Micah* so reasoneth, *Now know I the Lord will do me good, seing I have a Levite to my Priest.* And how miserably the Conscience may be deluded in this Case, when Men do dote upon their own well deserving, appeareth in *Leah*: for,

Gen. 30. 18. *Leah* ſaith, *God hath given me my hire, becauſe I have given my Maiden to my Husband.*

Sixthly, This Point is alſo made manifeſt by the natural Ignorance of Righteouſneſs by Faith and affectation to be juſtified by Works, which the Appoſtle finds fault with in the *Iſralites* Rom. 9. 31. *They ſought Righteouſneſs not by Faith, but as it were by Works:* And Rom. 10. 3. *being Ignorant of the Righteouſneſs of God, and going about to eſtabliſh their own Righteouſneſs* (to wit, Righteouſneſs by Works, according to the tenor of the Covenant of Works) *they did not ſubmit themſelves to the Righteouſneſs of God.*

Seventhly, The ſame Courſe followed by *Papiſts* and other erroneous Teachers, teſtifieth the natural inclination of Men to ſeek Righteouſneſs by Works, according to the tenor of the Covenant of Works, and not by Faith in Chriſt Jeſus, that Righteouſneſs may come by Grace only; and ſo are ſome Mens Hearts glued to this Error, that they do transform Juſtification by Faith in juſtification by one Work in ſtead of all, as if the Work of Faith were the Man's Righteouſneſs, and not Chriſt Himſelf laid hold on by Faith: Not conſidering, that to the Man that renounceth all confidence in any work of his own, and flieth to Chriſt by Faith, *Chriſt is made of God unto that Man Wiſdom and Righteouſneſs*, 1 Cor. 1. 30.

Laſt of all, This natural Inclination even of the Regenerat, to ſeek Righteouſneſs by Works, doth

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prove the Covenant of Works to be naturally ingraft in all Mens Hearts, as appeareth in the *Galatians*, who being instructed in the Doctrine of Justification by Faith in Christ, without the Works of the Law, did easily upon a Tentation offered, look back with liking to the way of Justification by Works, for which the Apostle reproveth them, Gal. 4. 21. *Tell me* (saith he) *ye that desire to be under the Law*, or Covenant of Works; and Ver. 9. *But now after ye have known God, or rather are known of God, how turn ye again to weak and beggarly Elements, whereunto you desire again to be in bondage?*

Obj. But, the *Galatians* as it seemeth, did not reject Justification by Faith, but did join with it Justification by the Works of the Law, thinking that the safest way was to join both together.

Anſ. The inconsistency of these two ways of Justification, the Apostle sheweth, *Rom.* 11. 6. For, Justification by Grace, is no more by Works, otherwise Grace is no more Grace, and what Justification is by Works, is no more of Grace, otherwise Work is no more Work. And therefore the Apostle makes the joining of these two ways of Justification to be nothing else but a plain seeking of Justification by the Covenant of of Works, which cutteth a Man off from any benefit by Christ, *Gal.* 5. 2. and whosoever seeketh to be justified by the Law, or Covenant of Works, is fallen from Grace, *Ver.* 4

For further clearing this Matter, we may distinguish Two sorts of the Covenant of Works: The one is True, Genuine, and of God's Institution, which God made with all Men in *Adam*, for perfect obedience unto God's Law, out of Man's own natural Abilities. There is another Counterfit, Bastard Covenant of Works, of Man's own devising, which a Sinner, lying in his Sins (unable to do what the Law commands, or to suffer what the Law, being broken, binds upon him) of his own head deviseth, upon other Conditions than God hath set, and will have God to take his devised Covenant instead of perfect Obedience to the Law, that so he may be Justified. Such was the Covenant, which the carnal *Israelites* made with God in the Wilderness, and which their Posterity did follow, turning the Covenant of Grace, whereunto God was calling them into a Covenant of Works of their own framing: For, the Grace which was offered to them in Christ, under the vail of Levitical Types, Figures and Ceremonies, they turned into an external service of performance only of bare and dead Ceremonies, and into a Ministry of the Letter and Death: For they did not take up Christ to be the End of the Law, for Righteousness to every one that believes in Him, but did think, that both the Moral and Ceremonial Law was given unto them of God, to the intent that they should do the external Works of the Moral Law so far as they could; and when they transgressed the Mo-

Moral Law, they should flie to the Ceremonial Law, and make amends for their Faults by satisfying for their Sin by the external Sacrifice of some clean Beast offered to God, or by the washing of their Body, and their Cloaths. Such also is the Covenant, which now adays many make with God, cutting short, with the old *Pharisees* the sense of the Precepts of the Law, by extending it no further than they may keep the same, that so they may make their own inherent Righteousness the longer, and conform unto their own clipped Rule of Righteousness: And this they do by denying themselves to be guilty of original Sin after Baptism, and by extenuating and diminishing many Faults, as but light and venial as they call them, and by devising Satisfactions for expiating the Sins of the Living, by Penances and Pilgrimages, and of the Dead by their Sufferings in their imaginary Purgatory, that so they may be justified by their Works and Sufferings. Such also is their Covenant, who seek Justification by deceased Saints Merits, hoping they may so have Absolution from Sin, and obtain Life eternal. And all these sorts of Covenants of Mens framing, we call Bastard-Covenants of Works, because God will not admit any other Covenant of Works than that which requireth perfect personal Obedience. And therefore so many as seek to be justified by Works, do stand under the Obligation of perfect personal Obedience under pain of Death,

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and will be found not only utterly unable to do any good Work, but also to be without Christ, and to be fallen from Grace, as the Apostle (*Gal.* 5. 3, 4.) doth teach us.

Obj. Seing God doth abhor these Bastard-covenants of Works, and doth well know, that Men are so far from performance of the due obedience of the Law, that they are utterly unable before they be reconciled through Faith in Christ, to do so much as one acceptable Work as the *Psalmist* teacheth, *Psal.* 14. 1. 2, 3. Why doth the Lord exact perfect Obedience unto the Law from Sinners? why doth He press so instantly the Slaves of Sin to perform the Duties required in the true Covenant of Works?

Ans. The Lord justly doth abhor and reject these Bastard-covenants, because they evacuat and make void both the Covenant of Works and the Covenant of Grace, which is by Faith in Christ; and He doth press all Men to perform perfect Obedience to all the Commands whereunto they are naturally obliged, to the end that proud Men, conceity of their own natural Abilities, may find by experience, that they are unable to perform the Condition of the Covenant of Works, and may acknowledge the same, and so despair of Righteousness by their Works, and be forced to flye to Christ, and to the Covenant of Grace through Him, that they may be fred from that Covenant; and being justified by Faith in Christ, may be enabled to begin new obedience to the law

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in the ſtrength of Chriſt's Furniture: For, *Chriſt is the End of the Law for Righteouſneſs to every one that believeth*, Rom. 10. 4. And the Law entered, that Men might by the Law ſee and acknowledge that the Offence did abound, and then might perceive, that the Riches of Grace by Chriſt, did ſuper-abound, *Rom.* 5. 20, 21. and, 1 *Tim.* 1. 5. *The End of the Command, is Love out of a pure Heart, and a good Conſcience, and Faith unfained.*

This was the End of the promulgation of the Law in Mount *Sinai*, that a ſtiff-necked People, truſting in their own Abilities, might be made ſenſible of their imperfection, by the repetition of the Law. And to this alſo God ſuper-added the external Yoke of the Ceremonial Law, which neither they, nor their Poſterity were able to bear, *Acts* 15. 10. that the People perceiving their manifold Pollutions and Guiltineſs, wherein they were daily involved by breaking of God's Law, might, in the ſenſe of the Burden lying on them, and of their damnable Eſtate under it, fly to Chriſt the Lamb of God that takes away the Sins of the World, as He was repreſented and offered to their ſight in the Sacrifices and Burnt-offerings.

Of this End of preſſing the Law upon proud Men, we have an Example, *Matth.* 19. 16, 17, 18, 19, 20, 21, 22. in the Conference of Chriſt with the young conceity rich Man, who in the opinion of his own inherent Righteouſneſs, and

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of his Abilities, was hudgely swelled, as if he had already for time by-gone satisfied the whole Law, and that he was able and ready to do any good Work which could be prescribed unto him, for obtaining of eternal Life; whose proud Conceit, that Christ might humble and bring down, He craveth nothing but that he would keep the Commands: And when the young Man denied that he had broken the Law, He proveth him guilty of gross and vile Idolatry, from this, that he put a higher estimation on his Riches than on Remission of Sin, and did love them more than Heaven and fellowship with God in eternal Life.

In all this let it be considered, that albeit Mens confidence in their Works, doth displease God; yet good Works do not displease Him, but they are so far pleasant unto Him, that there is no moral Motive which may serve to stir up in His People, an endeavour to follow after good Works, which the Lord doth not make use of; partly by setting before them the Reward if they obey; partly, by setting Punishments before their Eyes if they obey not: yea, and the very Observation of external moral Duties and Obedience, such as may be discharged by the unregenerat Man (albeit God in relation to Justification do esteem it polluted and vile) yet He doth sometimes reward their external Works, by giving them external and temporal Benefits for their encouragement: For, even *Ahab*'s temporary Humiliation the Lord so far accepted, that there-upon He took occasion to

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delay to take Vengeance upon him, 1 *Kings* 21. 27, 28, 29. Likewise the Lord useth to recompence the civil Justice of *Pagans* with a temporal Reward, yea and to reward the outward Diligence of every Man in every lawful Occupation, with some answerable outward Reward.

The very *Pharisees*, who for the raising to themselves a Fame and higher Estimation for Holiness, did take a great deal of pains, in Prayers in the Streets and Mercat-places, and other Exercises of Religion, wanted not an answerable Reward; *Verily* (saith Christ) *they have their Reward.* Matth. 6. 2.

And this Course the Lord doth keep, that He may entertain & foster the civil society of Men among themselves, and that His People, looking on this Bounty of God, may be stirred up the more to bring forth the Fruits of Faith, in hope of a merciful promised better Reward of Grace in the Life to come, beside what they may have in this Life.

CHAP. VI.

Of the Covenant of Grace.

THE Third and Last Covenant concerning Man's eternal Salvation, is the Covenant of *Grace*, made between God and Man, through Christ the Mediator.

Grace, sometimes simply and absolutely taken, is opposed to Merit; and in this sense, every good thing, which of God's good pleasure is ordained, or

or promised, or actually bestowed on the Creature, presuppose innocent, is called *Grace*: Because it is impossible that a meer Creature, can properly merit any good thing of God: because the Creature neither hath, nor can have, that which it hath not received, *Rom.* 11. 35. *Who hath first given to him, and it shall be recompenced to him again.*

Sometime *Grace* is taken for every Gift or Good bestowed by God upon the ill Deserver: In which sense, Gifts, common to Elect and Reprobate, are called by the name of *Grace*. *Rom.* 1. 5. *Ephes.* 4. 7.

Sometime *Grace* is taken in opposition to the pactional Merit of Works, or to the Reward due by Debt covenanted, as *Rom.* 4. 4. *To him that worketh, the Reward is not reckoned of Grace, but of Debt.* In which sense, *That which is given for Works, is not given of Grace*, Rom. 11. 16. and in this sense we take *Grace* as it is opposed to the Covenant of Works: For, the Condition of the Covenant of Works, is the giving perfect Obedience to the Law; but the Condition of the Covenant of Grace, is the receiving of Christ by Faith unto Righteousness and Life, offered in the Gospel, without the Works of the Law; which Covenant may thus be described. The Covenant of Grace is a Contract between God and Men, procured by Christ upon these Terms, that whosoever in the sense of their own sinfulness shall receive Christ Jesus offered in the Gospel, for Righteousness and Life, shall have Him and all the Benefits purchased by Him, according to the

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Covenant of Redemption; and that God will be his God, and the God of his Children. This Covenant of Grace is founded upon the Covenant of *Redemption*, paſt between God and Chriſt, wherein it was agreed, that all the Elect given unto Chriſt, ſhall be reconciled in due time to to God, and that to this end, this Grace ſhould be preached to bring about the Reconciliation; and therefore Chriſt is called the *Mediator of the new Covenant*, Heb. 12. 22.

Of Infants Intereſt in this Covenant.

Queſt. WHat Intereſt have Infants in this Covenant?

Anſ. The ſame which they had ſince the firſt expreſs and formal making thereof with *Abraham*, to whom God promiſed to be his God, and the God of his Children, whoſe Children all are, who are in Chriſt, *Gal.* 3. 27, 28, 29.

For, of the *Redeemed* ſome come to Age, whom God, having called by the Preaching of the Goſpel, doth induce and effectually move, to embrace ſolemnly the offered Fellowſhip with God and His Saints in Chriſt, and to conſecrat themſelves and their Children unto the ſervice of God. There are other *Redeemed* Ones, who die in their infancy, before they come to the uſe of Reaſon, to whoſe Salvation God hath expreſs reſpect, in making His Covenant with their Parents, that He will not have them excluded from the Bleſſing, when He calls their Parents to Him, but in

in the common Offer of Grace and Reconciliation by Christ, He makes the promise jointly to the Parents and the Children: For, in one Sentence, and, as it were, with one Breath, He saith, *I will be thy God and thy Seeds after thee*; Gen. 15. 17. whereof the Apostle maketh good use, *Acts* 2. 39. declaring the Promise to be made to the *Jews* and their Children, and to the called *Gentiles* and their Children. And upon this ground *Paul* and *Silas*, timeously did offer Consolation to the Jailour, trembling and anxious what way he should be saved, *Acts* 16. 31. saying, *Believe in Christ Jesus, and thou shalt be saved, thou and thy House.*

As for the manner how the Lord dealeth with the Souls of Infants in converting them, the Scripture doth not speak, for this lieth among the Secrets of God, which doth not concern us to search after, *Deut.* 29. 29. It should be sufficient to us, that God in covenanting with the Parents promiseth to be the God of their Children. And according to this Covenant the Lord complains of their slaying and offering their Children unto Idols, calling them His own Sons and Daughters, *Ezek.* 16. 20. and upon this ground, in the Second Command, the Lord promiseth to shew Mercy to the Thousand Generation of believing Parents; and, 1 *Cor.* 7. 14. the Apostle doth call the Children of one of the Parents believing, *Holy* Children, because of their Consecration unto God by the believing confederat Parent, and

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in regard of God's Right and Intereſt in them, as the Children of His own Family by Covenant.

And Chriſt our Lord upon this ground, doth call the Children of confederat Parents, Burgeſſes of Heaven; of ſuch is the Kingdom of Heaven, *Matth*, 19. 13, 14. and becauſe Infants are dedicat to Chriſt, to be taught and governed by Him in His own way and order, they are called Diſciples, *Acts* 15. 10. as the Diſputers for the Circumciſion of Chriſtians Children, as well as of their Parents after the Law of *Moſes* do make it manifeſt: And in the inſtitution of Baptiſm, our Lord gives the priviledge of the Covenant unto every *Nation*, no leſs than to the *Jews*, that by Covenant whole Nations might be drawn in, and given up as Diſciples to His Doctrine, *Matth.* 28. 29. make all Nations Diſciples by your Doctrine, Baptizing them, *&c.* that the Children with the Parents, might be Partakers by Baptiſm, of the ſeal of the Covenant for the Righteouſneſs of Faith, no leſs than the Children of *Iſraelites* were by Circumciſion.

Of the Means to draw on the making of this Covenant.

OF theſe Means we have ſpoken in the Fourth Article of the Covenant of Redemption, and need not to inſiſt more about them than to name them.

The *Firſt* Mean to draw Men into this bleſſed Covenant, and to keep them in it, is the exter-

nal Revelation of the Will of God, for teaching Men how great their Sin and Misery is, and how they may be reconciled and delivered by the Grace of our Lord Jesus Christ, and how they may testifie their Thankfulness (being reconciled) for such a Mercy; which Grounds of Saving Knowledge, are fully and faithfully set down in Holy Scripture, and committed to His Servants in the Ministry, who should in Preaching of the Gospel, inform and perswade Men to Repent and embrace the Grace of Christ, and put on His sweet Yoke of Obedience upon them.

The *Second* Mean is, after application of the Lord's Word to the Hearers for convincing them of Sin in them, and Righteousness in Christ and Judgement to follow, to wit, of Absolution of the Believer, and of Condemnation of such as believe not. To receive into the bond of this Covenant of Grace, all that appear seriously to consecrat themselves and their Children to the Faith and Obedience of the Doctrine of our Lord Jesus Christ, without determining whether they be Regenerat for the present or not.

The *Third* Mean, is the solemn Sealing of this Covenant, for Righteousness of Faith and Salvation through Christ, by Baptizing both the Parents that accept the Covenant, and their Children also; and by Exhortations, Promises and Comminations, and all other Arguments, which may more and more convince them of their need of Christ, and duty of following Him, to fix and strength-

ſtrengthen their hearty purpoſe to cleave unto the Lord. Such as are, the Lord's Command to believe in Chriſt and love one another, 1 *Joh* 3. 23. and His threatening, if they believe not, *Joh.* 3. 18. and, 1 *Joh.* 5. 10, 11.

The *Fourth* Mean, is the gathering of theſe that have embraced this Covenant, into all lawful & poſſible Church-communion with other His Diſciples, and fixing them in their ſeveral Congregations, that they may be edified under their Officers, appointed by Chriſt in His Teſtament in their moſt holy Faith, and obedience of all His Ordinances. And for further clearing the way of God's bringing the viſible Church of Chriſt into this Covenant with Himſelf, let it be conſidered.

1. Albeit of thoſe that are come to the uſe of Reaſon, with whom God doth formally and ſolemnly make this Covenant of *Grace* and *Reconciliation*, many are externally only called, and few in compariſon choſen, *Matth.* 20. 21. yet, it is not the will of God, otherways than by Doctrine to ſeparat the Elect from the reſt of them that are externally called, or to make the Elects name known to the World: For, the Kirk knoweth not, but God only knoweth who are His, 2 *Tim.* 2. 19. And therefore He hath ordained Means common to the Elect and Reprobate, to bring both unto the external embracing of His Covenant and continuing externally therein, and He doth beſtow Gifts both to the one ſort and

to the other, and He worketh in both the one sort and the other according to His own Will: But as for inward and effectual Calling, or special saving Graces which do accompany Salvation, and the special Operations of the holy Spirit, He reserveth to the *Elect* and *Redeemed* only, to whom in a time acceptable, He revealeth Himself, and sealeth them for His own Service

2. By this wise and holy dealing with the Hearers of the Gospel, whereby the Lord so makes good the Covenant of Redemption, and bringeth His Decrees to pass, as none shall have just reason to stumble; no wonder, that many be compassed within the Draught-net of the Gospel, and be moved to enter into this holy and blessed Covenant, of whom there may be Elect, not as yet converted, whereupon by God's appointment, followeth a solemn covenanting of all that consent to the Condition of the Covenant, and profess their Faith in Christ: All whom (with their Children) Christ translates from the *Pagan* World, into His visible Kingdom and fellowship of His Church militant, and grants unto them right to the common Priviledges of Citizens, in the order appointed in His Word, that keeping all lawful and possible communion with the Catholick visible Church of Christ, they may be edified in their particular Congregations, and governed with others by Ecclesiastical Discipline.

3. Together with these external Means serving for drawing on the Covenant and going on in it,

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the common Operations of God do concur; common to all the called, both Elect and Reprobat, and Gifts common to both, are bestowed, such as Illumination, moral Perswasion, historycal, dogmatical and temporary Faith, moral change of affections, and some sort of external amendment of their outward Conversation, *Saving Grace* being the special Gift of God to His own.

4. Of this manner of covenanting and taking into Church-fellowship all the Called that consent in a moral way to the condition of the Covenant Regenerat and Uuregenerat, we have a patern in the Lord's covenanting with all *Israel*, *Exod.* 19. the Covenant is offered to all the *Israelites* without exception, All are invited to enter in Covenant without exception, Arguments, Motives and moral Inducements are made use of, from their experience of the Lord's Goodness and Gifts given to them before; most ample Promises of spiritual Benefits, are made unto them, conditionally to be bestowed on them both in this Life and in the Life to come, *Vers.* 4, 5, 6. the People embrace the condition of the Covenant, *V.* 7, 8. the People are sanctified, and prepared to receive the holy Commands and Will of God, in the rest of the Chapter; then, in the 20 Chapter and in the rest of the Book, the Duties of the Covenanters are propounded, which concern the acknowledgement of Sin and deserved Death; and these also which concern obtaining of Justification and Sanctification by Christ, and which concern their

shewing forth their Thankfulness, all the days of their Life.

The same Covenant, after Fourty Years is repeated and renewed by *Moses*, a little before his Death in the Land of *Moab*, *Deut.* 29. the Lord commands *Moses* to renew the Covenant with all the People, *Vers.* 1. all the People of *Israel*, are gathered together, Regenerat and Unregenerat, *Vers.* 2. the sum of Arguments and Motives to enter in Covenant of new, is shortly set down, *Vers.* 3. the greatest part of the People to be joined to God in Covenant, are openly declared by *Moses* to be Unregenerat, *Vers.* 4.

After that, Arguments are used to move them, in all time coming, to trust in the Lord and to obey Him, to *Vers.* 9. the Covenant is made with the Heads of the Tribes, and Elders of the People, and their Governours, and with all the Men of *Israel*, with their little Ones, with the Women, and with the Strangers that were in the midst of their Camp, *Vers.* 10, 11. the Covenant is solemnized with adjuration of all to keep the Conditions thereof, *Vers.* 12, 13. the Covenant is extended with adjuration to the Posterity, *Vers* 14. 15. neither is there any exception made, or exclusion of any that consented to the Covenant, whether unregenerat *Israelites* or Strangers, but all are admitted within this Covenant.

The same way of covenanting did *John Baptist* follow, admitting to his Baptism the Seal of this Covenant, all those that came from *Jerusalem*,

lem, and out of all *Judea*, and from the Borders of *Jordan*, without exception; whosoever confessed their Sins, or that they were Sinners, and professed they did receive the Offer of Grace, made in the Name of Christ Jesus, the true Lamb of God that takes away the Sins of the World, *Matth.* 3. 5, 6. and so far was *John* from waiting for Evidences of saving Grace and Regeneration, before he admitted them that came to his Baptism, into the Fellowship of the external Covenant of Grace and Reconciliation, that on the contrair, he made publick profession, that the Fan whereby the Chaff is separated from the Wheat, and the Hypocrite discerned from the sincere Christian, was not in his Hand, or in any other Man or Mens Hands, but in the hand of Christ Jesus Himself only. And therefore (which is worthy to be observed) after he had publickly testified his suspicion of the Hypocrisie and old poysonable Dispositon in the *Pharisees* and *Saducees* that came to his Baptism, and offered to receive the Covenant of Grace and the Seal thereof, *Vers.* 7. forthwith, without enquiring into their Regeneration and sincerity of Heart, he Baptized them among the rest, *V.* 11. and left them to be examined thereafter by Christ Himself, whether they were upright in Heart or not.

The same way of gathering Members of the visible Christian Churches out of the World, did Christ's own Apostles follow in His own Company, Christ Himself being present bodily, be-

holding and approving their Baptizing of Multitudes, who after hearing of Christ's Sermons, offered to receive Baptism, and went down to the Water *Arnon*, where Christ's Apostles did make and baptize moe Disciples than *John*, *Joh.* 4. 1. that is, they admitted Multitudes into the holy Covenant, and sealed the same with Baptism, taking no stricter course of Examination of them than *John* did, but admitting all that craved the benefit of the Covenant and the seal of it, though they had no certain evidence of their Regeneration, being satisfied, that Christ did not forbid to baptize them, when He saw them go down to the Water to be baptized, after hearing his Sermon. Now, there is no question He knew their Hearts all of them, and that many of them would afterward shortly make defection from Him, and depart from Him, and from His Disciples fellowship, as is plain, *Joh.* 6. 6. 66, 70

This way of receiving into external Covenant, all these who receive the Offer and the Condition of the Covenant, without enquiring into their Election or Reprobation, their Regeneration or Unregeneration for the time, (which may be called a covenanting outwardly and in the letter) in the deep and wise Counsel of God is appointed for the gathering and constitution of the visible Kirk: For, by this Mean, *First*, God so executeth and perfecteth the Decree of Election, that in the mean time He hindereth none, of all the Hearers of the Gospel, from receiving the

Grace

Grace of Christ offered therein. He excludeth no Man from embracing the Covenant; but, on the contrair, He opens the Door to all that are called, to enter into (as it were) the outer Court of His dwelling House, that they may so draw more near to Him; and so He doth not *particularly* manifest any Mans Reprobation.

Secondly, By this means also He hideth the Election of the Elect from others, and from themselves, till they repent their Sins and flee to Christ, and bring forth some Evidences of their Election, in their obedience of Faith & begun Sanctification.

Thirdly, The Lord makes use of this outward and common Covenanting with all Receivers of the Offer, as a Mean to draw the confederat in the Letter, to be confederat in the Spirit: For, the Faith which He requires as the condition of the Covenant, He worketh in the Elect, if not before, or with the external Covenanting, yet undoubtedly after, in a time acceptable, and that by the ordinary Means, the use whereof is granted to all confederat externally: And so as common Illumination is a Mean to that special, spiritual and saving Illumination; and dogmatical or historical Faith, is a Mean unto saving Faith; and external Calling, is a Mean to effectual Calling: So external Covenanting in the Letter, is a Mean most fit and accommodat, to make a Man a Covenanter in the Spirit.

Fourthly, This external Covenanting, wherein God promiseth to be the Believers God, and the

God

God of their Children, is a Mean not only to beget and foster Faith in the covenanting Parents, for their own Salvation, but also a Mean to comfort them about the Salvation of their Infants, dying in their Infancy, whether before or after their Baptism; and a Mean to give them good hope of those Childrens blessed Resurrection, by vertue of the Promise, because in Covenanting, the Lord doth promise to be the Believer's God, and the God of his Children, & doth not exact the condition of actual Faith from their dying Infants.

From these Grounds, it followeth, *First*, That some are taken externally and conditionally into the Covenant, upon their Engagement unto the Righteousness of Faith, and their Baptism is a Seal of their Engagement unto it, who albeit they be not as yet regenerat, yet they are to be esteemed Members of the Church, and Christians outwardly, Christians by Calling, and in the Letter, whose Praise is of Men, as they were also in the Church before Christ's coming, Jews outwardly and in the Letter, whose Praise was of Men, commended indeed for so much: But if they came not up to lay hold upon, and follow after, Righteousness by Faith, were not Jews in God's account, and unto them Circumcision was but in the Letter, and the sealing of the *Engagement* only, and not of the good Things covenanted. *Rom.* 2. 28, 29.

Secondly, It followeth, that there are some Covenanters outwardly and inwardly also, in the Flesh and in the Spirit also, whose Praise

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is not of Men only, but of God also, to wit, such as not only have engaged to fulfil the Condition of Living in the Faith, and following after the Righteousness of Faith, but are Performers really of their Engagement, and unto those their Baptism is not only outward and in the Flesh, but inward also, in the Spirit also, approven of God also. Such as were in the visible Church of old, Jews inwardly, Performers of their Engagement to live by Faith, Jews in the Spirit, and not in the Letter only, whose Praise was of God, and not of Men only. *Rom.* 2. 28, 29.

Thirdly, It followeth, that some are in the Covenant absolutely, or without condition required of them for their part, whom God taketh in His own Hand absolutely, such as are Elect Infants, dying in their Infancy, for whom, that they might be delivered from original Sin, and deserved Wrath, Christ hath engaged and laid down His Life, and promised in the Covenant to be their God; whom therefore ere they die, He doth immediatly quicken and sanctify, and translateth to Heaven after Death; *Of such* (saith Christ) *is the Kingdom of Heaven.* Mark 10. 14.

How the external Dispensation of the Covenant of old, differeth from that which now is under the Gospel.

ALbeit the Covenant of Grace in it self, be one and the same, from the first preaching of it in *Paradice*, unto the end of the World, because

cauſe Chriſt the Saviour of His People, is one and the ſame, Yeſterday and to Day, and for ever, and becauſe the Faith of the Elect is of one kind, and was and ſhall be to the World's end; yet, the external out-letting and diſpenſation of the Covenant differeth, as it was propounded before Chriſt's Incarnation and after it: For, in *Paradice* this Covenant was ſet forth by way of Promiſe, (according to the Articles of the Covenant of Redemption) that Chriſt ſhould aſſume the Seed of the Woman, and ſhould ſuffer in the Fleſh, or humane Nature, and by His Power deſtroy the Works of the Devil, in favours of His own choſen People, which ſhould militat againſt the Devil under His Banner.

2. And leſt any Man ſhould fancy, that the Covenant of Grace, founded upon this Promiſe, was made with all the Poſterity of *Adam*, as the Covenant of Works was made with *Adam* and all his Poſterity, the Lord, in the uttering of the Promiſe, did not direct His Speech unto *Adam* and *Evah*, but to the Devil by way of threatning, and curſing him and his Seed, even all the Rebrobate, in the audience of *Adam* and *Evah*, that our firſt Parents over-hearing the Curſe of the Serpent and his Seed, and the Promiſe of Chriſt's Incarnation, in laying hold upon the Promiſer by Faith, might be juſtified and ſaved as private Perſons, after the ſame way as other Believers after them, ſhould be juſtified and ſaved. This their Faith in Chriſt, the Lord did foſter

and

and augment by His Doctrine taught unto them, and by the perfecting typical Sacrifices to be offered in Faith to God for remission of Sins: And the Lord did admit their Children into the external Fellowship of this Covenant, without putting difference between one and another outwardly, as we see in *Cain* and *Abel*: Of which two, the one, to wit, *Cain*, was a Covenanter in the Flesh outwardly, and in the Letter only; for he was destitute and void of saving Faith; the other, to wit, *Abel*, was both outwardly and inwardly a Covenanter, not in the Letter only, but in the Spirit also, indued with lively justifying and saving Faith in Christ to be incarnat, and to die for His own People, as the Apostle testifieth, reckoning him up among Believers justified by Faith *Heb.* 11. 4.

3. After the Flood, God did not make the Covenant with every Man, nor with any Family by way of explicite and formal paction, except *Abraham* and his Family only, of whom the *Messiah*, God the Mediator, was to come according to the Flesh; and with him the Lord confirmed the Covenant, by adding unto it the Sacrament of Circumcision, as the Seal of Righteousness and Justification by Faith.

4. In the Wilderness at Mount *Sinai*, that the Lord might make evident the necessity of Justification by Faith in Christ to come, He did repeat the Law of Works; and to them that did acknowledge their Sin, He did set forth Christ

their

their Deliverer, under the vail of Sacrifices and Levitical Tipes, and the very same is the Covenant now, whereunto Christ and His Ministers, laying aside the vail of the Ceremonies, did openly invite their Hearers, that acknowledging their Sins, and renouncing confidence in their own power and worth, they should cast themselves into the Arms of Christ the Saviour, that through Him they might obtain Justification and Life eternal. We see here indeed a divers manner of dispensing, and outward managing the making of the Covenant with Men, but the Covenant was still the same, cloathed and set forth in a diverse manner, and did no other ways differ then and now, but as one and the self same Man differeth from himself, cloathed sutably one way in his minority, and another way in his riper Age.

5. If the Covenanters therefore be compared among themselves, in respect of divers dispensations, the Covenanters in Spirit after Christ's Incarnation, are in a better Condition, than the Believers before Christ's coming; For, the Believers before Christ incarnat under the pedagog of the Law, did lye under a Servitude and Bondage as to the outward Man, for then the Sons and Heirs not come to age, did differ nothing from Servants, *Gal.* 4. 1. and in regard of the inward Man, they saw the Mistery of Salvation, albeit savingly, yet more obscurely; for through the Vail they saw the Mistery of Salvation to be had by Christ; but after Christ's coming, the

Lord

Lord dealt more liberally with Believers, because by their Freedom from the levitical Ceremonies: taking away the Vail, they may behold with open Face the Glory of the Lord, as in a Mirror, and be transformed into the same Image, from Glory to Glory, even as by the Spirit of the Lord, 2 *Cor.* 3. 18.

6. But as for what concerns the Covenanters in the Letter and outwardly only, they are in worse condition after the coming of Christ, then the literal Covenanters before His Incarnation: For, the Unregenerat under the Gospel, are in danger of more heavy Judgement, then the uncircumcised in Heart were before Christ came, in regard it is a greater Sin to neglect and despise Christ speaking from Heaven, in the more clear Manifestation of Himself in the Gospel, than it was before Christ came to contemn the darker Doctrine of *Moses*, *Heb* 2. 3. and 10, 20.

Concerning the Condition of the Covenant.

IN Receiving or Admission of Persons, who are come to the use of Reason into the Covenant, these Three Things are to be observed and distinguished one from another; First the Condition of the Person desiring to be in Covenant with God for Reconciliation and Grace through Christ; 2. The Condition upon which he is entered in Covenant: 3. The Condition required of him, for evidencing of his sincere Covenanting.

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The *First* Condition required of the Man who desireth to enter in the Covenant of Reconciliation, is the acknowledgement of his Sins; for, except a Man confess himself a Sinner and unable to help himself, Christ rejecteth him, and will have nothing to do with him for Christ hath said, *I came not to call the Righteous, but Sinners to Repentance* Matth. 9. 13.

As for the *Next*, the Condition of the Covenant upon which the Man is received, and whereby the Man becometh a confederat, it is his consent to receive the Grace offered, even Christ with His Benefits, as He is holden forth in the Gospel: or, the condition of the Covenant is Faith, receiving Christ for Righteousness and eternal Life.

As for the *Third*, the Condition required of the Man now entered in the Covenant, for evidencing the truth and sincerity of the Faith, which the Covenanter professeth, it is the taking on him the Yoke of Christ, which He layeth on his confederat People; or, this Condition, is the Covenanters up-giving of himself to Christ's government, and obedience of His Commands: And all these Three are expressed by Christ, *Matth.* 11. 28. 29.

First, They that labour, and are heavy laden, are they whom Christ calleth unto a Covenant and Fellowship of His Grace.

Secondly, He propounds the Condition of the Covenant, to wit, that they believe in Christ, or

come

come unto Him, that in Him they may find full relief from Sin and Misery, and in Him full Righteousness and Felicity.

Thirdly, He requires of them who do embrace Him by Faith, and so have accepted the Condition of the Covenant, that they give evidence of their Faith in Him, by taking on of His Yoke on them; *Take My Yoke upon you*, saith He.

All these Three a Covenanter in the Letter externally, will profess to have, and to purpose to follow; but the true Covenanters in Spirit, have indeed all the Three: For true Faith in Christ, or the Receiving of Christ offered in the Evangel for Justification and Salvation, which is the Condition of the Covenant, presupposeth the Condition of the Man who is called to embrace Christ, and draweth after it the Condition required of the Man covenanting: For, he that receiveth Christ for Righteousness and eternal Life, of necessity must acknowledge himself a Man, in himself Unrighteous, and a lost Man, and that he cometh to Christ to be Justified, and Sanctified and Saved by Him; and so to persevere in this course unto Life eternal.

Of the Terms whereupon this Covenant is offered and pressed in Scripture.

THe Terms of the Covenant, are diversely propounded in Scripture, *Exod.* 19.5. the Lord propounds it thus, *If ye will obey My Voice indeed, and keep My Covenant, then ye shall be a peculiar People unto Me.* &c.

In these words, the Condition required of those that are already entered in Covenant is most eminent: For, this People was in Covenant from the time of *Abraham's* covenanting, and was admitted to the Sacraments before their coming forth of *Egypt*; and therefore the Conditions previous to their entering in Covenant, and required for closing the Bargain, are not so much insisted on at this time. This condition the People do accept, and give answer to God by *Moses*, *Vers.* 8. *All that the Lord hath spoken we will do.*

Another Form and Expression is used, *Acts* 16. 31. *Paul* and *Silas* say to the Jaliour, now anxious how to be saved, *Believe in the Lord, and thou shalt be saved; thou and all thy House.* The Jailour accepts of the Condition, and he is Baptized and all his House. *Vers.* 33.

The Condition of his Person taking with guiltiness, and granting his lost condition is spoken of, *Vers.* 37. the Condition of the Covenant therefore is propounded in the next room, and is accepted, whereupon Baptism is administred unto him.

Psal. 27. 8. In other words the same Condition is propounded: The Lord craveth Faith, seeking Communion with God for the Condition, *Seek ye My Face*; the *Psalmist* accepteth the Condition, and answereth, *Thy Face, O Lord, will I seek.*

Isa. 45. 22. Christ requires Faith in these He calleth, and upon that condition promiseth Salvation, *Look unto Me, all ye Ends of the Earth, and be*

be ye saved: The Answer of the Believer is set down *Vers.* 24. *Surely shall one say, in the Lord have I Righteousness and Strength*

Likeways the way of making this Covenant, is set forth by Christ, offering himself a Saviour on the one part,& the Believers receiving Christ on the other part,*Joh* 1. 11,12, *As many as received Him, to them He gave power to become the Sons of God, even to them that believe on His Name.*

And, 2 *Cor.* 5. 19. 20. upon this only Condition of consenting to Reconciliation offered, he summeth up most shortly and clearly the Covenant-making, *We are Ambassadours for Christ, as if God did beseech you by us, we pray you in Christ's stead, be reconciled to God.* There remaineth no more for making of the Covenant, but that the Hearer do honestly answer, thus, *The Offer and Condition pleaseth me well, I consent to be Reconciled.* Now he who consenteth to be Reconciled, 1. Granteth his natural Enimity; 2. Accepteth Christ the Mediator, Redeemer, Reconciler, offered to him by God, whose Fulness is in Christ; And, 3. obliegeth himself to entertain this Friendship all his Life after.

Last of all, the making of the Covenant, is sometime pressed to be received and followed under the Form of a Precept 1 *Joh.* 3. 23. *This is His Command, that ye believe in the Name of His Son Jesus Christ, and love one another as He hath Commanded us*: In which Words, the Condition, or Estate of the Person, who is called to believe and

enter in Covenant, is presuppoſed: For it is imported, that he muſt acknowledge not only that he is a miſerable Sinner, and unable to relieve himſelf, but alſo that he is naturally averſe from the way of ſeeking Righteouſneſs by Faith in Chriſt, and hath need that the ſoveraign Power of God draw him to Chriſt. *Secondly*, the condition of the making of Covenant is propounded, which is to believe in Jeſus Chriſt In the *Third* Room, the condition required of him that is entered in Covenant, by believing in Chriſt, is, *That we love one another as He hath commanded us.*

This offered and commanded Condition of the Covenant of Grace, ſome by the Grace of God do accept, and engage to perform, and do perform ſincerely, albeit weakly; other ſome, truſting in their own ſtrength, engage unto the obedience of Faith, and with their Mouths profeſs they are Sinners, and do believe in Chriſt, and that they will ſubmit themſelves to His Government, drawing near to Him with their Lips, when their Hearts are far from Him; and ſuch Mens Faith changeth not their old Diſpoſition and way of living, but it ſuffereth them to ſerve their Belly, or Mammon, or vain Glory, and ſuch other Idols; yet becauſe the Church are not Judges of the Secrets of the Heart, they muſt receive into Church-fellowſhip, all who confeſs themſelves to be Sinners, and profeſs they do accept the Offer of Chriſt's Grace, and promiſe Subjection to His Ordinances.

Obj.

Obj. But how can the Church receive Men in Church-fellowship, who are destitute of lively Faith?

Anſ. The Church is not Judge of the Heart, or of the Secrets thereof, because it cannot see Faith in it self, but must look to the Profession of Faith, and to the Fruits thereof in the own order and time; the Church is Witness to their Engagment, but not Judges of their Sincerity.

2. The Covenant of Grace doth not exclude the most vile Sinners, if they acknowledge their Sinfulness, and do solemnly consent unto the Condition of the Covenant: Because, according to this Covenant, nothing is bestowed on the Covenanter, of Merit, but of Grace only, which the Church knoweth God can give, and sometimes doth give unto counterfit Confederats making them sincere in His own time, and that by the Means of the Ordinances, made use of in the visible Church.

3. It is one thing to be a confederat Christian in the Letter externally in the sight of Men; another thing to be a Covenanter in the Spirit, inwardly in respect of the Heart and inward Man. *Rom.* 2. 28. and albeit the external Covenant doth not bring on Righteousness and Life, except a Man be also a Covenanter inwardly in his Heart, in the sense of Sin and Imperfection, making daily use of Christ; yet it is certain, that outward Covenanting is an ordinary, and blessed Mean unto many, to beget and foster Faith, and help forth the Fruits thereof.

It may and ſhould ſuffice us, that God, in the firſt framing of a national Church, did admit, and commanded *Moſes* to admit all the *Iſraelites* in Covenant, of whom very few were converted, or reconciled to God in their Spirit; and this was not hid from *Moſes*, or from the truely Godly in the Camp of *Iſrael*, as is plainly ſhewen to us, *Deut.* 28. 29, where God bears witneſs againſt the People, that their Heart was not according to their Profeſſion and Engagement: And *Moſes* ſpeaketh out this Truth in all the Peoples audience, while he is renewing the Covenant with them, notwithſtanding they were Unregenerat *Deut.* 29.

Obj. But ſome will inſiſt and tell us, that the viſible Church is a ſociety of Saints or regenerat Perſons, and that they who live in the viſible Church, muſt be viſible Saints, whoſe Life at leaſt doth not contradict their Profeſſion, and ſuch as by the Judgement of Charity we muſt eſteem Regenerat.

Anſ. Chriſt's viſible Church, is the Company of them that are called out of the World unto Him: the Company of them that are conſecrat to God and engaged by ſolemn Covenant to follow the courſe of Holineſs: By calling they are Saints, albeit many of them may be found polluted in their Manners: thus doth God Himſelf teach us to judge, *Pſal.* 50. 5. *Gather unto Me My Saints* ſaith He, & who are theſe? *Theſe who have made a Covenant with Me by Sacrifice.* Now, of theſe, many did

did not worship God in Spirit, but placed all their Religion in Ceremonies, and went about by their outward Sacrifices to pacifie God, and to expiat their Sins, as is plain *Vers.* 7. 8. others of these *called Saints*, consecrat unto God, and joyned with Him in a visible Covenant, were very wicked, who no ways behaved themselves as became Covenanters with God; and who therefore were to be excluded from the Benefit of the Covenant, except they repented: For, they hated true Holiness, and did cast the Commands behind their back, *Vers.* 16. were Thieves and Adulterers, Slanderers & Calumniators of their Brethren, *Vers.* 18. 19. and yet for all this, the Lord doth not exclude them out of the visible Church, but doth in a fatherly Manner reprove them, that they might Repent, and not Perish.

2. There is no question, whether all in the visible Church ought to be both in open Conversation, and in Heart holy, and that they shall certainly be damned and perish, that are not such? but the Question is here, about the Duty of the Governours of the Church, and of the Godly in in it, Whether they should exclude from Church-membership all who are not Regenerat, at least so to be esteemed in the judgement of Charity? or, whether all are to be holden for Church-members and keeped within the Church, who are in Covenant with God, and sealed with the seal thereof, to the intent that by Doctrine and Censures of the Church (so far as may be by means)

they may be Regenerat, and being Regenerat, be helped on in the way of Holineſs?

3. There is a difference to be put betwixt the Precepts, concerning the perſonal Sanctification of every Man in himſelf, and the Precepts given for the governing of others, and keeping holy Society with the *Called Saints*, renewed or unrenewed in the viſible Church, ſo far as God's Word giveth Light and Order: For it is commanded to me and thee, that we purſue Peace and Holineſs, without which none ſhall ſee the Face of God: but it is not commanded to me or thee, that we ſhould keep no Church-fellowſhip in God's Ordinances, except with the Regenerat. It is not commanded to the Governours of the Church, that they muſt examine every Perſon concerning their Regeneration; neither are they forbidden to admit any into the Society of the Church, ſave theſe whom they eſteem Regenerat; but they are commanded to bring in to the Church, all that oblige themſelves to be Chriſt's Diſciples, with their Children, and by the Means appointed of God, in Doctrine and Cenſures of the Church, to promove their Sanctification and Salvation: For ſo many doth Chriſt's Commiſſion to the Paſtors of the Church import. *Matth.* 28. 19 20.

4. Regeneration is not the juſt meaſure whereby to ſquare the Dimenſions and Extent of the viſible Church; but, *Confederation* and Obſignation of the Covenant by Baptiſm: For the Church is Chriſt's viſible Kingdom, whoſe viſible Subjects

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are all they who ſolemnly are engaged to ſubject themſelves to His Doctrine and Government, and therefore the Church viſible is not to be defined, the Company of the Regenerat, but the Company of the Confederat with God, and called unto Holineſs: among whom, Chriſt tells us, there are few Elect, and ſo fewer Regenerat; and therefore the Church of Chriſt is compared to a Barn-floor, whereinto is gathered both the Chaff and the Wheat, both they that have Faith, and that profeſs Faith, out of whom Chriſt doth gather his own Elect and Redeemed Ones.

Obj. But at leaſt in gathering of a Church out of the World, reſpect muſt be had, that the conſenting of the Covenanter be ſerious: and how can the Conſent be ſerious, where the Heart is not ſincere, where the Perſon is not Regenerat? Such a Man's conſent to the Covenant, as is without ſaving Faith, is but Fained, Counterfit, Hypocritical, and ſuch a conſent as may hinder the Man's Regeneration, and do nothing but provoke God's wrath againſt the Man and the Receivers or Admitters of him alſo.

Anſ. Serious is ſometime oppoſed to Sport or Play, and ſo a Matter may be Serious which is in earneſt gone about, and is not openly Hiſtrionical. And ſometime *Serious* is oppoſed to the intention of Fraud and Deceit; and ſo that may be called *Serious*, which is done without a purpoſe to deceive or beguile the Party. But when the Conſenter to engage in Covenant, ſpeaketh

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as he thinketh, albeit possibly his own Heart deceive him, his consent to the Condition of the Covenant may justly be called *Serious*, because he intends to deal in earnest, as in a weighty Business. And such was the Consent of the People of *Israel* unto the Covenant made with God. *Ex.* 19.

Likewise, *Counterfit* and *Hypocritical*, is sometime called so, in opposition to that which is real, true and spiritual: And so all consent to the Covenant of Grace, which doth not proceed from the Spirit of Regeneration, is but fained Faith, and indeed is not saving Faith; yet, it may be *Serious* and morally Honest, like *Israels*. *Exod.* 14. 20. and so sufficient to make a Covenant, and to tye an Obligation on the Man to such Duties as may lead to Salvation.

Again, *Fained*, Counterfit, Hypocritical, is called that which a Man purposely doth fain, making shew of that which he knows not to be, being conscious to his own Wickedness; and such a fained Consent, we grant, doth provoke God against such a Person; but the Church is not Judge of this, so long as they know not of this gross Hypocrisy.

We hold then, that there may be, and usually fall forth, such a moral Consent unto the Covenant of Grace without saving Faith, which may be called a *Serious*, really honest Consent, as to the Agreement of the Mind and Mouth of the Covenanter, such as is found in ordinary civil Contracts, between one Man and another, and must

must be acknowledged to be an external Church-covenanting with God, and with the rest of the Members of the Church: And so the Consent in respect to the making a Covenant, is not fained, neither is it displeasing unto God in the own kind, albeit it be not sufficient or acceptable to God unto the Persons Salvation: For, so much doth God Himself testify (*Deut.* 5.) speaking of the *Israelites* (who were ignorant of the Deceitfulness of their own Heart, and of their Inability to perform what they promised) He saith, (*Ver.* 28, 29.) *They have well said, all that they have spoken.* Therefore unto the tying a Man in this Bond of the Covenant, this moral Honesty, is sufficient, albeit to Salvation it is not sufficient, but in order thereto a Mean of God's appointment.

Now, that there is such a thing as we call moral Integrity or Honesty, which differeth from the true Christians spiritual Honesty, or Sincerity, it is plain from these Places of Scripture, which speak of this Integrity of Heart in such Persons as were not renewed, because they intended no other thing than they pretended. Thus *Abimelech* excuseth himself to God, when he took away *Sarah*, *Abraham*'s Wife from him, thinking *Sarah* had been his Sister and not his Wife, *Gen.* 20. 6. *In the Integrity of my Heart and Innocency of my Hands, have I done this.* And this the Lord doth acknowledge to be true, *Vers.* 17. So also the Captains that came with their Companies to *David* in *Ziklag*, are said to have a perfect Heart, because they

they were morally Honeſt, and reſolved as they profeſſed, uprightly to make *David* King, and to help him in the War, and not betray him, 1 *Chron.* 12. 33, 38.

Of the ſundry ways of Mens framing of the Covenant of Grace.

AS we told there was a Covenant of Works, one truely ſo called of God's Inſtitution; and another falſe ſort of Covenant of Works, of Man's framing: So it is alſo in the matter of the Covenant of Grace, there is one truely ſo called, & another ſort falſe & counterfit of Man's framing. That which is of God's framing, is the Covenant that God makes with the Church, for giving Righteouſneſs and Life by Faith in Jeſus Chriſt: That which we call a counterfeit Covenant, is the Covenant which Men frame unto themſelves upon any other Condition than Faith: Such was the counterfeit Covenant of the falſe Apoſtles, who corrupted the Goſpel-covenant among the *Gallatians*, whereof the Apoſtle *Paul* complaineth, *Gal.* 1. 6, 7. challenging them that they had forſaken God, who called them to the Grace of Chriſt, and were turned over to another Goſpel, that is, to another Covenant of Grace than the true one, which is only one, and not various, but by the Troublers of the Church was changed into another frame: For the true Covenant, was perverted and corrupted by theſe who went about to join together Juſtification by Works, and Juſti-

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fication by Grace through Faith in Christ: Which two sorts of Covenant, are inconsistent, and do mutually overthrow one another: So also did the *Pharisee* (*Luk.* 18. 11, 12) corrupt and pervert both the Covenant of Works and the Covenant of Grace; he corrupted and perverted the Covenant of Works because he put up to God some external good Works for the perfect Obedience of the Law; and he perverted the Covenant of Grace, because albeit he did acknowledge the Grace of God, and gave Him Thanks for giving him Ability and power to do good Works, and for Infusing Habites of Piety and Justice in him; yet he exalted himself, and took the Thanks and Praise to himself, who had made good use of these vertuous Habites. *God I thank thee,* (saith he) *that I am not like other Men,* &c.

2. Like unto this fault is the Error of many, of whom some makes the *Act of Faith* brought forth by the power of *Natural Free-will* to be the condition of the Covenant, contrary to the Doctrine of the Gospel, which makes Faith infused to be the Gift of God renouncing its own Righteousness and the Merit of all Works also: and resting on Christ, to be the Condition: For, the sentence of the Apostle standeth firm and unmovable, *Rom.* 11. 16. *If it be by Grace, it is no more of Works,* &c.

Other some make this the Condition of the Covenant, that Christ should pay for mortal Sins by

by his own temporal Sufferings, and so take away everlasting Punishment, but will have the Sinner himself to pay for venial Sins by temporal Sufferings, partly in this Life, and partly in *Purgatory*.

Other some dream of framing the Covenant of Grace thus, If a Man do all the Good he is able, and hath a will to serve God better than before, they conceive, that God must take the Will for the perfect Deed, and so for good Payment.

Which counterfeit Conditions and other such like Inventions of self-pleasing Conceits, are all of them nothing else but the adulterating both of the Covenant of Works, and of the Covenant of Grace appointed of God, by which Inventions Men deceive themselves to their own Perdition.

Now, that such perverting of the Covenant of Works and of Grace, are rife and frequent among Men, Experience may prove: For, before Christ's coming this was the way of carnal *Israelites*, *Rom.* 10. 3. and *Rom.* 9. 30. For *they being ignorant of the Righteousness of God, went about to establish their own inherent Righteousness, and would not subject themselves to the Righteousness of God.* And of the *Galatians*, it is said. *Chap.* 5 4. *Christ is become of none effect unto you, whosoever of you are justified by the Law, ye are fallen from Grace*; that is, ye who seek Righteousness or Justification by Works, have renounced so far as in you lyeth Grace to be had by Christ; & Experience daily sheweth the same disposition in many professed Christians.

Quest

Queſt. Are not then ſuch Corrupters of the Covenant of Grace looſed from their Obligation, wherein by their Baptiſm they were tyed to ſeek Righteouſneſs by Faith only?

Anſ. No: For, albeit by ſo doing they prove themſelves to be Corrupters and Falſifiers of their Covenant, to their own perdition, if they repent not; yet they ſtand obliged ſtill before God to their Covenant ſealed in Baptiſm: For, the Covenant of God with Man, cannot be diſſolved by Mens Treachery, and without God's Conſent, not only becauſe the Covenant of God with Men, in regard of the perpetual Equity thereof, hath in it a perpetual Obligation, but alſo becauſe the ſoveraign Dominion of God, hath the force of a Law to oblige them whom God hath taken in among His People, that being once His confederat ſubjects, they ſhould remain ſtill His Subjects: For, as Circumciſion was a Seal of covenanted Righteouſneſs by Faith, ſo Baptiſm is a Seal of the ſame covenanted Righteouſneſs by Faith, whether the Covenanters remain conſtant unto their Covenant, or not; as we ſee in the *Iſraelites*, who albeit they were polluted with Idolatry in *Egypt*, and albeit they proved rebellious in the Wilderneſs, and in the Land of promiſe were found often guilty of breach of Covenant; yet, ſtill in the Scripture they are called God's People, and the Lord's intereſt and right in them, ſtood faſt, and their right alſo unto the external Priviledges of the Citizens of God's King-

Kingdom, remained fast also, until the time that for their open and obstinat rejecting of Christ, the Children of the Kingdom were cast out, and were broken off the true Olive Tree: So also, the Obligation of the Baptized, who turn the true Covenant of Grace in another of their own framing, doth still stand, tying them to perform the condition of the true Covenant; and their Right to the external Priviledges of the Confederat, doth remain still in some sort, even when they are inter-dited from the honourable possession thereof by Excommunication: For, the Apostle teacheth us, that the Excommunicat remain, as to their present Ecclesiastick *State*, (albeit not as to their present Ecclesiastick Condition) Citizens and Members of the Church, and subject to Jurisdiction Ecclesiastical, and to Christ's Discipline; because when they are judged, and are under Censure, they are said to be within the Kirk, and not without it, 1. *Cor.* 5. 12. *What have I to do to judge also them that are without? do not ye judge them that are within?* And these that were delivered unto Satan, as to their present external Condition, remained notwithstanding, as to their external state, the Domesticks of God, under the Discipline of God's house, and were pressed by the Censure laid on them, to learn to cease from their sinful course, and specially from these Faults for which they were Censured and Corrected by their Excommunication, 1 *Tim.* 1.20. Hymeneus *and* Alexander *were given over to Satan, that they might*

might learn not to Blaspheme; that is, that being humbled and brought to Repentance, they might return to the acknowledgement of the Truth, and to a reverent speaking of Holy Things, and so the Right to be counted Brethren and Members of the Church (albeit under Censure, Restraint and Dis-respect till they repented) was not taken altogether from them, even under Excommunication; nor yet were the privat Duties of Charity, due to Brethren in that fearful Condition, to be altogether denied unto them, even when the possession of the former Honour of blameless Brethren, was taken from them; for, the Apostle will have them, albeit Excommunicat to be esteemed still censured Brethren, and not looked upon as Enemies, 2 *Thess.* 3. 14, 15. *If any Man obey not our Word by this Epistle, note that Man* (to wit by putting the Censure of Excommunication on him) *and have no company with him, that he may be ashamed; yet count him not as an Enemy, but admonish him as a Brother:* and this is so much the more carefully to be observed, that the constitution of the visible Church of such and such Members, and the use of Excommunication may be the better understood; lest the Excommunicat, being overburdened by the sharpness of the Censure, should seem to themselves altogether excluded from Church-society, and so despair of returning to the full possession of their Priviledges, but might know that the Right of Citizens of the City of God, was

reserved unto them, and was to be restored by way of possession after their Repentance, and that they were not cut off from the Christan Charity of the Brethren, no not when they were lying under the Sentence, that they might so much the sooner return to Repentance, and to the possession of their Ecclesiastick Honour.

Obj But here there ariseth a greater Doubt and Objection, how, and upon what reason, God doth require the condition of Faith, which Men cannot perform, except it be given of God, as the Apostle testifieth, *Ephes.* 2. 8. *You are saved of Grace by Faith, and that not of your selves, it is the Gift of God?*

Ans. The Equity of the Duty required, doth not depend upon Mens present Power or Strength of whom the condition is required, but upon this Ground, That Ability was given to *Adam*, and to his posterity in him: For, all injoined service, and so the duty of believing in Christ, is founded upon Man's natural Obligation to obey the Moral Law; For, by vertue of the first Command, *Adam* was bound, and we in him, not only to believe the Word of God already revealed unto him; but to believe also every Word of God to be revealed, and he was bound to give unto God the Glory of all His Attributes, not only of these which already did shew forth themselves in His Works, but also of these Attributes, which as yet did not put forth themselves in actual exercise: For as it cannot be denied, that Man was bound

bound to give God the Glory of His avenging Justice, upon His threatning to inflict the Punishment of Death in case Man should sin, albeit he could not see the execution of it before he fell, so also it is manifest, he was bound to give God the Glory of His Goodness and Mercy, albeit no object of shewing Mercy was yet to be found: And that partly, because it was his duty to give the Glory of all Perfections unto God, whereof *Mercy* is one; and partly, upon the Experience he had of God's manifested Goodness in his Creation, and God's making a Covenant with him about eternal Life, upon so easie and equitable Terms: Upon the same ground, even after the Fall, *Adam* was bound not to despair, nor flye, nor hide himself from God, from Whom it was impossible he could escape.

It cannot then be reasonably denied, but Man by the Law of Nature, is bound to give credit to God when He speaketh, and bound to trust in God when He offereth Himself as a Friend and a Father to him, and when God bids him seek His Face, he is bound to obey Him, and seek His Face, and to follow after more and more near communion with Him.

It is true indeed, that *Adam* in his Intergrity, could not formally and actually believe in God as a Redeemer: partly, because this Mistery was not yet revealed; partly, because he not having yet sinned, had not need of a Redeemer, or of Remission of Sin; but yet the Power and Abili-

ty of believing in God, according as God should let forth His Will, and the Power to adhere unto God, and rest on His Goodness and Good-will, was given to Man in his Creation: For, this Perfection was a part of the Image of God, wherein Man was created, even as the habit of shewing Mercy on the Miserable (though such an object was not to be found, while Man continued in the state of Innocency) was a part of that original Holiness in him: And if this Ground hold not, Sinners by their sinning once, should make themselves free to sin for ever after, and exempt themselves from all the Duties of the Moral Law, upon this pretence, That they were unable to give obedience to it; which is most unreasonable. And, 2. Because the Hearers of the Gospel esteem themselves able to perform the Condition of the Covenant of Grace offered, and to believe in Christ, yea and to give credit, or not, to what is preached unto them, as they see reason: Is it not equitable then to put all Men to it, who judge themselves able to perform what is required; to the end that after experience and trial taken of themselves, they should either acknowledge their natural Inability to believe in Christ, and so go seek of God the Gift of Faith, or else be destitute of all Excuse, if they shall not do what they conceive and profess themselves able to do?

Thirdly, It is equitable to crave Faith from them who are able to promise morally the obe-

dience of Faith, and are able to use the external Means leading unto true Faith: For the Lord Himself followed this way in His Covenanting with the *Israelites*, *Exod.* 19. where the Lord propounds the Condition of the Covenant, and promiseth to be their God, if they should hearken to His Voice, *Vers.* 5, 6. the People did accept the Condition, and undertook to perform it, *Vers.* 7, 8. and upon these Terms the Covenant was made with them morally, in an external way, which did bind the Obligation fast upon them.

Fourthly, By preaching of the Covenant of Grace, God doth ordinarly bestow Grace, and Grace for Grace, on the Redeemed in a time acceptable; and in craving the Condition, the Lord giveth Grace to accept the Condition, and to perform it: And this course is very sutable to God's Soveraignty or Supremacy, sutable to His Wisdom and His Justice, and sutable to the Freedom of His Grace: For it becometh the absolute Supremacy of God, and the Liberty of His most Holy Will, to send the Gospel only to whom He will; it becometh His Wisdom, where ever He doth send the Gospel, to make offer of Grace indifferently to all the Hearers, whether Elect or Reprobat, that all may be tried, whether they please to receive the Offer or not: It becometh His Justice to with-hold Grace from such as refuse the Offer of it; and it becometh His Wisdom, Mercy, Grace, Truth and Justice, both to

exact from the Elect, for whom Christ did satisfy, the performance of the Condition of the Covenant, and in the mean time, by the Offer of Grace, to make them savingly to believe, using the Command of Believing in Christ for a fit Mean to beget Faith: Hence it is that saving Faith is given only to the Elect; which Faith therefore is called the *Faith of the Elect*, *Tit.* 1.1. Hence it is that the Elect are called, *Heirs of the Promises*, *Gal.* 3. 29. and *Children of the Promise*, *Heb.* 6. 17. partly, because they are the Children promised to be brought in to Christ, *Isa.* 53.10. partly, because by the Promises they are regenerat to a new Life, and by believing in Christ, they obtain Righteousness and eternal Life: For 1 *Pet.* 1.23. they are called, *Begotten again, not of corruptible Seed, but of the incorruptible Seed of the Word of God.*

Quest. If it be asked, Since Faith is so necessary, what is the Object of Faith?

Ans. We answer, The Truth of God revealed in Scripture, or God speaking in Scripture, and promising eternal Life, upon Conditions holden forth in these Promises: Among these Promises some pertain to the Covenant of Works, such as, *Gal.* 3. 12. *Do this and live.* and *Matth.* 19. 17. *If thou wilt enter into Life, keep the Commandments.* and sundry other particular Promises of Blessings both Spiritual and Temporal, annexed unto the Promulgation of the Law; which Promises do serve to encourage them to make good their under-

der taking, if they be able, as they conceive they are, and to humble them when they shall find by experience, that neither Threatning nor Promises can make them to fulfil that Law. Beside the Promises annexed to the Covenant of Works, there are other Promises which pertain to the Covenant of Reconciliation, and tend to the making Men embrace the Covenant of Grace, and to continue therein, such as these which are propounded in the Gospel, for giving unto the Believer all the sure Mercies of *David*, and the Benefits purchased by Christ. And of this sort, some are more general, some more special, some of them belong to this Life, some of them to the Life to come: For true Godliness, comprehending Faith and the Fruits of it, hath the Promises both of this Life, and of the Life to come: Of all these Promises, the Foundation and Fountain is the Covenant of Redemption (whereof we have spoken *Chap.* 4.) wherein Christ promiseth to the Father to do His Will, and the Father promiseth to Christ, as Mediator and Head of the Church, in favours of the Redeemed, that He shall see His Seed and be satisfied, and the pleasure of the Lord shall prosper in His Hand: Upon this Covenant of Redemption, all the Promises made to the Church, do depend, whether they be absolute Promises, whether conditional Promises, whether qualified Promises, which are like unto conditional. Absolute Promises we call (for Example) such as do promise absolutely the taking

away the Heart of Stone and the Converſion of the Elect, and their Perſeverance and Salvation, *Jer.* 31. 31, 32. &c. and 32. *Verſ.* 40. Such are the Promiſes of Gathering, Edifying, Propagating and Perpetuating, of the Chriſtian Church to the World's End, as *Matth.* 16. 18. *Upon this Rock I will build My Church, and the Gates of Hell ſhall not prevail againſt it.* Which ſort of Promiſes, do ſerve to move Men to come and embrace Chriſt; and after Men have fled to Chriſt, in Whom all the Promiſes are Yea and Amen, the Believer may make Application and comfortable Uſe, of all the precious Promiſes of Righteouſneſs and eternal Life, ſet forth in the Goſpel. Conditional Promiſes are ſuch, as make offer of Chriſt and Reconciliation to the Hearers of the Goſpel, upon this Condition, that in the ſenſe of Sin and fear of Wrath, they fly to Chriſt as the only and ſufficient Remedy of Sin and Miſery. Qualified Promiſes like unto Conditional, are theſe that have in them ſome qualification of the Perſon who is already a Believer, and do ſeem to make that qualification or deſignation of the Believer, to be a condition of the Bleſſing promiſed therein: Which Promiſes if they be well conſidered, do pre-ſuppone the qualified Perſon, to whom the Promiſe is made, to be both a Believer, and alſo to be evidently endued with the named quality: As for Example, *Matth.* 5. Bleſſed are the Merciful, the Peace-maker, the Meek, the Mourners, the Poor, the Sufferer of Perſecu-

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tion for the Gospel, or for Christ, &c. which Vertues, if the Person be not a Believer in Christ do as yet signify nothing in him, nor do not intitle the Man to this Gospel-blessedness; and being the designations of Believers, they give the Persons endued therewith, encouragement to go on and encrease in that Grace, and all other Graces, that they may thereby more & more give evidence of their being real Believers: Such also are the Promises which are made to the confident Waiters on God, Rejoicers in God, Lovers and Fearers of God, &c. In which promises, Grace for Grace to be derived out of the Fulness of Christ, is promised to the Believer. Some Promises design fit Persons to enter in Covenant, and do invite them to come to Christ, such as are, *Come unto Me all ye that are weary and heavy loaden*, Matth. 11. 28. And *Ho! every one that thirsts, come to these waters*, &c. *Isa* 55.

And besides these Promises which contain the Condition of the Covenant, made to them who embrace the Condition, and do already believe, such as is, *They that believe in Me, shall not perish, but shall inherit eternal Life*; there are also Promises *Conditional*, serving to make Men who profess Faith in Christ to be real and stedfast in the Covenant, wherein they are at least outwardly, and solemnly entered, such as, *Joh.* 15. 7, 10. *If ye abide in Me, and My Words abide in you, ye shall ask what ye will, and it shall be done unto you, and if ye keep My Commands, ye shall abide in My Love*

Love, &c. And *Joh.* 12. 26. *If any Man serve Me, him will My Father Honour*; and *Joh.* 14. 21. *He that loveth Me, shall be loved of My Father; and I will love him and manifest* My *Self unto him.*

Obj. Seing it is certain, that the Condition of the Covenant of Grace, is not the doing of one or moe Works, but Faith receiving Christ offered, without respect to our Works, as any part of the Condition; and seing the Condition of the Covenant, is not the having, or exercising of such and such Vertues, but the receiving of Christ through Faith unto Righteousness and eternal Life, by the Man who hath renounced all confidence in his own Works; how *cometh* it to pass, that such conditional Promises are made to them that are endued with, and do exercise such Vertues?

Anſ. Albeit the Endeavour to work good Works or the exercise of such & such Vertues prescribed by Christ cannot be the condition of the Covenant (for then no Man could close Covenant with Christ till first he shall find these Vertues in himself, and have given proof of his constant exercise thereof) yet such conditional Promises are made use of after a Man hath closed Covenant with Christ by Faith, as Conditions required in a true Believer to evidence the Sincerity of his Faith. And that because many make pretence of their Faith in Christ, and yet do turn the Grace of God unto Wantonness, and do no ways set themselves to new Obedience unto God's Law, and are no ways

ways careful to bring forth Fruits ſuitable to profeſſed Repentance, but are Indulgent to their vitious and fleſhly luſts, and in effect do renounce all Endeavour to exerciſe good Works in ſtead of renouncing a carnal confidence in good Works: Therefore God doth put the Endeavour to exerciſe Chriſtan Vertues on all profeſſed Believers, as a condition diſtinguiſhing a ſincere Believer from an Hypocrite, leſt any Man ſhould pleaſe himſelf, becauſe he is externally in the Covenant of Grace, while, it may be, as yet his Faith is but a dead Faith, not working by love: Againſt which ſort of pretended Believers *James* (*Chap.* 2) diſputeth. Such conditional Promiſes are directed toward them that are outwardly already in Covenant, and do ſerve for theſe ſeveral Uſes.

Firſt, That ſuch as both profeſs Faith in Chriſt, and are endeavouring the Duties required in ſuch conditional Promiſes, may acknowledge, that they have obtained of the Lord Grace for Grace, Grace to believe, and Grace to bring forth the Fruits of Faith.

Secondly, That the honeſt hearted may be encouraged to ſet up theſe Duties, and may hope to be furniſhed for them, out of the rich Fountain of Chriſt's Grace, *John* 1. 16.

Thirdly, They ſerve to make ſuch as believe in Chriſt, when they feel the In-lake of any ſuch commanded Duty, or the bitter Root of any vice in themſelves, to humble themſelves, in the ſenſe thereof, and to flye more earneſtly to Chriſt

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the Redeemer, that first they may be covered with His Righteousness, and then from Him receive the power of the Holy Ghost, to bring forth good Fruits, as He hath promised, *Joh.* 15. 5. *If ye abide in Me, ye shall bring forth much Fruit.*

Fourthly, They serve to make Believers in in Christ subject themselves to the order of the operation of the Holy Ghost, Who giveth Grace for Grace, and worketh one Grace before another in his own order, as the foresaid Promises do import.

Fifthly, They serve to stir up Believers in Christ, to the Love and Exercise of such and such Vertues, in the hope of the promised Reward.

Sixthly, They serve to move Believers to join one Vertue to another, for certifying themselves of their own Calling and Election by their growth therein, 2 *Pet.* 1. 3, 4, 12.

Last of all, They serve to make these who are destitute and void of such Qualifications, and are careless to have them, manifest to themselves and others, that they *are blind, and cannot see a far off: and that they have forgotten that they were in Baptism, ecclesiastically purged from their old Sins*, 2 Pet 1. 9.

Obj. How can this Offer of Grace to all the Hearers of the Gospel, and the solemn making of a Covenant with all that profess they do accept of the Offer, stand with the Doctrine of Election of some, and Reprobation of others, or, with the Do-

Doctrine of Christ's redeeming of the Elect only, and not of all and every Man?

Anſ. The Election of ſome and Reprobation of others, was made clear of old by God's making offer of Grace unto, and covenanting with, one Nation only, and not with any other, *Pſal.* 147. 19, 20. *He ſhewed His Word unto* Jacob, *His Statutes and His Judgements unto* Iſrael; *He hath not dealt ſo with any Nation, and as for His Judgements they have not known them.*

2. And the Offer of Grace to all Hearers of the Goſpel, and covenanting with all that profeſs to accept the Offer, do conſiſt with the Election of ſome only, as well now as of old, when God made a Covenant external and conditional with all *Iſrael*, of whom the great part were not elected to Life, and of whom it is ſaid, *Albeit they were in number as the Sand of the Sea, yet a Remnant of them only were to be Saved*, Iſa. 10. 22. For by this Courſe, God was not fruſtrat of His Purpoſe, and Fruit of His Covenanting with the mixed Multitude of *Iſraelites*; For the Elect by Faith obtained Righteouſneſs and Life, *but the reſt were blinded*, Rom. 11. 7

4. This common Offer of Grace to all the Hearers of the Goſpel, and the making of a Moral Covenant with all that do profeſs that they accept the Offer, may ſtand with the Doctrine of Chriſt's Redeeming the Elect only, no leſs now, than of old, when Chriſt did make offer of Grace to them that were not His Sheep, *Joh.* 10. 26. and did

we say that it is false and contrair unto Scripture, how plausible so ever it seem to proud Sinners; yea it is a mocking of Christ, and a hinderance of Men's Repentance and Conversion unto God.

1. Their Doctrine is contrair to Scripture, because contrair to the Covenant of Redemption, wherein the Father and the Son Mediator, are agreed upon the Persons to be Redeemed, to wit, the Elect only, given unto the Son to be Redeemed; and agreed upon the Price of their Redemption, to wit, the Obedience of Christ, even to the Death of the Cross; and agreed upon the Graces and Gifts to be given to the Elect, to wit, all saving Graces, as Faith, Repentance, Perseverance, and whatsoever belongs to Righteousness and eternal Life; and agreed upon the Means and Way of gathering in the Redeemed, out of all Tongues and Kindreds and Nations, prudently and prosperously, as is proven from Scripture, *Chap.* 4. and shall be more confirmed in the next following Chapter.

2. Their Doctrine it mocketh Christ, because it chargeth Christ with Folly in His making Covenant so, as neither God's Justice nor Man's common Wisdom, would allow, to lay down the Price of His Blood, and not be sure who should be saved by His Blood, to pay as much for *Judas* as for *Peter*, to Redeem All and Every Man, and yet put the disposing of the Benefit of Redemption, and Fruit of His Death out of His own Hand, into the Hand of Mens Free-will, to make

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of it something or nothing as they pleased; to buy a possibility unto Men to save themselves actually, without the special Grace of the Holy Ghost, and to cut Himself off from having the Glory of the actual Conversion of Sinners, as far as He is from the blame of Mens remaining in Sin and Infidelity: For they say, He hath purchased alike power to all and every Man's Free-will, to believe or remain in infidelity as they please; if they use it ill, bear they the Blame; if they use it well they have the Praise. They make Him to lay down His Life for All and Every Man, and to purchase unto All and Every One, Power to believe in Him, and yet never to purpose to make offer of the Gospel to the Thousand part of Men. These and many moe Blemishes they cast by their Doctrine upon the Wisdom and Power, and Grace of our Lord Jesus, Who is infinitely Wise and Holy in all His Doings.

3. This Doctrine is a great hinderance of Men's Repentance and Conversion unto God, and to the Exercise of all Holy Duties; for whosoever Believeth this their Doctrine, he cannot renounce nor deny his own Wit, Worth and Ability, that he may come humbly unto Christ and follow Him, but he must stand to this conceit of himself which this Doctrine teacheth him: yea, such a Man cannot say to God in humble and hearty Prayer, *Open mine eyes that I may behold the Wonders of Thy Law, and teach me Thy Statutes;* he cannot in earnest say with *David, Incline*

cline my Heart to Thy Teſtimonies, and not unto Covetouſneſs: For, he hath (in his conceit) this Power of Free-will in himſelf, by common Gift to every Man, he cannot heartily thank God (if he ſeem to himſelf to do any Good) for giving him both to Will and to Do of His good pleaſure; for, this he hath in his own Hand, as this deceitful Doctrine perſwadeth him.

Obj. But ſome there are who maintain the Decree of Redemption, and Covenant between God and Chriſt (which in ſubſtance, is one with the Decree) to be Abſolute, concerning the powerful and invincible Converſion, Perſeverance and Salvation of the Elect; but concerning the reſt of the World, they tell us of a conditional Decree of Saving every one who ſhall believe in Chriſt Jeſus, which doth make ſome difference from what is ſaid before.

Anſ. There is indeed an Offer to be made to all the Hearers of the Goſpel, to whom God in His Providence doth ſend His Meſſengers, who are appointed to make offer of Peace and Reconciliation through Chriſt, upon condition of hearty receiving it, even to ſuch as the Lord knoweth will reject the Offer altogether; againſt whom, His ſent Meſſengers, are to ſhake off the duſt of their feet, for a witneſs againſt them, *Matth.* 10. 13, 14, 15. which accordingly was done by *Paul* and *Barnabas*, *Acts* 13.46. 51. and our Lord made offer of Himſelf to His covenanted People the *Jews*, who did not receive Him. *Joh.* 1. 11. 12.

and

and this is to be done according to one of the Articles of the Covenant of Redemption, concerning the prudent way and manner of Christ's singling forth His own Elect, from the rest of the World: But this doth no ways import or infer, an universal conditional Redemption, or any conditional Decree of God: For, there is a vast difference between a *conditional Decree* of God, & a *Decree* for bringing about Gods Purpose, by offering Peace unto Men *upon a Condition*. A conditional Decree presupposeth, that God is not resolved what to do about them, to whom He shall make offer of Peace upon Condition, but that He doth suspend the Determination of His own Will, till the Offer be made, and the Man hath refused or accepted of the Condition propounded unto him; which sort of Decree cannot be in God, to whom are known all His own Works, and all Mens Works from the Beginning, *Acts* 15. 18. *And Who doth all things according to the determinat counsel of His own Will, Ephes.* 1. 11. But a Decree to offer Peace, upon Condition of Believing in Christ, is a wise mean both of hiding and executing His own secret Decree, and puting the Persons to whom He makes the Offer unto Trial; that after the drawing forth of the natural Enimity & Back-wardness, which is in all Men to come unto Christ, till they be drawn by God, He may have Mercy on whom He will, and take the Refuse at the Hands of Others for the Glory of His Justice and Grace, according as He hath determined in Himself. The one

way determineth Man, as God willeth; the other way determineth God, as Man willeth. Moreover such a conditional Decree concerning all the rest of Mankind, beside the Elect, is inconsistent with the Scripture, and the way of God's Dispensation toward the most part of Mankind: For, it was not God's purpose to make the Offer of Grace, upon condition of Believing in Christ, to All and Every Man, *Psal.* 147. 19. 20. *He sheweth His Word unto* Jacob, *His Statutes and His Judgements unto* Israel, *He hath not done so with any Nation. And as for His Judgements they have not known them.* This same doth *Moses* insinuat *Deut.* 4. 7,8. And for His Dispensation, Experience in all Ages sheweth, that the Grace of the Gospel, is not offered to All and Every One, and so they cannot be said to Refuse the Condition, who never have the Offer of Grace upon Condition: For, our Lord giveth us ground so to reason, speaking of them who should Refuse the Offer of the Gospel, *Joh.* 15.22. *If I had not come & spoken unto them, they had not had Sin,* (to wit, the guiltiness of rejecting the Offer made in the Gospel) *but now they have no cloak for their Sin.* wherein also He giveth a Reason wherefore the Offer is made to them, whom He knew would Refuse the Offer, to wit, that they may be rendered inexcusable, & be without Cloak or Pretence of this Allegdence, that if they had gotten the Offer, then would they have believed & repented: For, this is the Pride of *Adam's* Posterity, they conceive they can Believe and Obey

bey God, if He shall be pleased to reveal His will to them. And this is suitable to the Covenant of Redemption; which, because it was not made for the saving of All and Every Man therefore it was not God's purpose to reveal His Gospel & make offer of His Grace to All and Every One, but out of all sorts of Men to call effectually the Elect, sending the Gospel where they live, or bringing them to the Place where the Gospel is preached, that the Predestinat might be of purpose effectually Called and Justified and Sanctified and Saved, *Rom.* 8. 28. 30. and because the Elect and Predestinat were to live in the Civil Society of the rest of the World, it was agreed and decreed, that the Offer of the Gospel should be made to all indifferently where God should send His Messengers, because God had determined to bring about the Salvation of the Elect, so wisely & holily, as none of the Hearers of the Gospel should be stumbled, or hindered from embracing the Offer made to all the Hearers indifferently, without letting any Man know of his Election, till he had received Christ offered to him, & other self-condemned Sinners, or declaring any Man Reprobat in particular, to whom He maketh Offer of Grace.

Obj. But except we grant an universal Redemption and the Universal Grace (as they call it) of the Power of Free-will to All and Every Man, how shall we satisfie our selves about God's Dispensation toward them, who live without the Church, Strangers and Aliens from the Common-wealth of *Israel*. *Ans.*

Anſ. As for the Elect among them, either they ſhall be brought to the Hearing of the Goſpel where it is preached, or the Goſpel ſhall be ſent unto them where they do live; and for the reſt the Lord dealeth with them on the Terms of the Covenant of Works, the power of keeping whereof, albeit they have loſt in *Adam*, yet they are not looſed from the Obligation and Penalty of violating thereof, and even they have not laid aſide the proud Opinion of their Ability to follow Vertue and eſhew Vice as they pleaſe. And the Courſe which God followeth concerning them the Apoſtle ſheweth us, *Rom.* 2. 12, 13, 14, 15. *As many as have ſinned without the written Law* (ſaith he) *ſhall periſh without the Law*, &c. *for, when the Gentiles which have not the Law* (to wit, the written Law given to the Church) *do by Nature the Things of the Law; theſe having not the Law, are a Law to themſelves.*

Obj. But if the Doctrine of Redemption of the Elect only unto Life, be mantained, and power of Free-will to believe and obey the Goſpel, be not given to every Man, ſpecially of theſe that have the Offer of the Goſpel, and that without any ſpecial Operation of the Holy Ghoſt, how can it be ſaid, that God dealeth juſtly in earneſt and fairly, with miſerable Sinners, when He Exhorts, Requeſts and Obteſts all that hear the Goſpel to come to Chriſt, and perſevere in obedience of the Faith, when He knoweth that

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none of them have power to Believe or Obey, and that to many of them He hath no purpose ever to give Grace to Repent and Believe, that they may be saved?

Ans. First, what can the Patrons of the Power of Men's Free-will, speak against the Justice and Goodness of God, when they hear His Complaint against *Israel*, *Psal.* 81. 8, 9, 10. &c. *Hear O My People, and I will testifie unto thee* O Israel, *if thou wilt hearken unto Me, there shall be no strange god in thee, neither shalt thou worship any strange god; I am the Lord thy God, which brought thee out of the Land of* Egypt; *open thy Mouth wide, and I will fill it; but My People would not hearken to My Voice, and* Israel *would none of Me: So I gave them up to their own Hearts lust, and they walked in their own Counsels.* What can they say against God's Justice and fair dealing, when He, having drawn forth to light, by His long continued Preaching of His Word, the obstinat Enimity of the Reprobat Multitude against Him, opened up His Decree against all that sort in the sad Message committed to *Isaiah*, *Chap.* 6. 9, 10. *Go and tell this People, hear ye indeed, and understand not; see ye indeed, but perceive not: make the Heart of this People fat, and make their Ears heavy, and shut their Eyes, lest they see with their* Eyes, *and hear with their* Ears, *and understand with their Heart, and convert and be healed*, Vers. 13. *yet there shall be a tenth part, the Holy Seed.* (to wit, the Elect) *shall be the substance thereof* And of this Prophesy

uſe is made, when the Multitude of Misbelievers was like to obſcure the Glory of Chriſt, *Joh.* 12. 37, 38. to 42. they heard the Offer of Grace preached by Chriſt Himſelf, and ſaw His manifold Wonders, yet they believed not, neither could they believe, becauſe God had rejected them, as *John* doth prove from the Propheſy of *Iſaiah*.

Secondly, Is it not fair Dealing, when the Lord profeſſeth, that His Word ſhall be preached, and His Wonders manifeſted (for the Elects cauſe, albeit they were but as a Tenth part) to a Curſed and Reprobat Multitude, who ſhould hear and ſee without His Bleſſing, and in His diſpenſation doth in effect as He hath profeſſed? As it is a reaſonable Anſwer of a Husband-man and Gardener to his Child, asking him, Why he beats the whole Sheaf, and watereth all the Garden, ſeing the Sheaf is moſt part Straw and Chaff, and the Garden full of Weeds, to ſay to his Child, that he beats the Sheaf, that he may ſever the Corn from the Straw and Chaff, and that he watereth the Ground, where Herbs and Weeds do grow together, that he may make both to come up above Ground, and after that, may pull out the Weeds, and foſter the Herbs for the Maſter's uſe? So is it a reaſonable Anſwer to ſuch as cavil againſt the preaching of the Goſpel, to a mixed Multitude of Elect and Reprobat, to ſay that the Goſpel is preached to both, for the Converſion of the Elect, and bringing to light the Hatred of the Reprobat againſt God, and the Offer of His Grace.

Third-

Thirdly, We grant the Lord knoweth Mens Wickedneſs and Inability to obey His Commands, and their Natural Enimity againſt Him; but He knoweth alſo, that all Men by Nature are proud and puffed up with the conceit of their own Wiſdom and Righteouſneſs, and Ability, ſo as they will not acknowledge their Sinfulneſs, nor be ſenſible of their Miſery and danger of Perdition, but do entertain a high Eſteem and Opinion of themſelves, and in ſpecial this, That they love God above all Things, and that they can do any thing commanded, at leaſt in ſuch a meaſure as may reaſonably ſatisfie God, as it is to be ſeen in the Example of the *Iſraelites* undertaking, *Exod.* 19. therefore, God in His Wiſdom before He convert any Man, doth pull down this falſe Conceit, by putting his Ability to Proof by the Preaching of the Law, to the intent, that as the Lord knoweth what is in Man, ſo Man may know it alſo both in his own and other Mens experience: and this is brought to light yet more clearly by the Preaching of the Goſpel: wherein albeit God make the precious Offer of Life & Salvation to every Hearer of the Goſpel, if he will acknowledge his Sin, and betake himſelf to Chriſt; yet no Man of himſelf will either believe or receive the Offer, but will go on in his own counſel and ways, till God by His Grace convert him. This Sickneſs is common both to the Elect and Reprobat, but when the natural

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Perverſneſs of both is manifeſted, God cometh and maketh the difference of the one from the other out of His meer Grace, by drawing the Elect powerfully to Chriſt, and letting the reſt go on to their own Perdition in His Righteous Judgment. And our Lord doth ſo expound the matter, *Joh.* 8. 47. *He that is of God, heareth God's Words; ye therefore hear them not, becauſe ye are not of God.*

Fourthly, The Lord profeſſeth plainly, that in the Diſpenſation of His Word and Works of Providence, He intendeth the trial of Men, and the diſcovery of their hearts to themſelves and to others; and what fairer dealing can there be than this? for *Exod.* 16. 4. He tells them that He will rain down *Manna* upon them, to prove them, whether they will walk in His Law or not: and, *Exod.* 20. 20. He tells them, He will give them His Law and Preaching of His Word to prove them, that His fear might be before them: and, *Deut.* 8. 2. that the Diſpenſation of His Providence toward them, all the Fourty Years in the Wilderneſs, was to humble them, & to prove them, to know what was in their Heart, whether they would keep His Commands or not: and, *Deut.* 13. 1, 2, 3. that He would ſuffer falſe Prophets to ariſe among them, to prove them, and to try whether they would love the Lord their God with all their Heart. And to this ſame intent, we are advertiſed, that Chriſt ſhould be not only a tried Stone, but alſo a Stone for trial, ſet for the

the ruine of some, and raising up of other some, *Isa.* 28. 16, 17. and, 8. 14. compared with *Luke* 2. 34, 35. for, by this manner of Dispensation, the Lord maketh manifest, that both the Elect and Reprobat are concluded under Sin and Unbelief of themselves, and that no Man can come to Christ, except the Father draw him, that He may have Mercy on whom He will have Mercy. And this manner of probation of Men by a common Offer of Grace unto all, is a part of that Prudence, whereby Christ, by His conditional Promises and Exhortations, and the Preaching of the Gospel to all Hearers, maketh all these that are outwardly called to be without Excuse, and fisheth forth the Elect out of the Sea of Sin and Misery, and out of the Society of those that perish: of which Prudence *Isaiah* speaketh, *Chap.* 52. 13. *Behold, My Servant shall deal prudently and prosper, and be extolled, and be very high.*

Wherefore this Wisdom of God in Converting the Elect, without giving cause of Stumbling unto any of the rest, is rather to be Admired and Praised, than to be Disputed against, as we are taught, *Rom.* 11. 33, 34, 35, 36. *O the depth of the Riches, both of the Wisdom and Knowledge of God, how unsearchable are His Judgements, and His Ways past finding out?*

Obj. But for all this, the carnal Wisdom of proud Men is such, as neither is it subject to God, nor indeed can be, but standeth in hostile Enimi-

mity againſt Him, and will not be quiet, but when it heareth what is ſaid. *Rom.* 9. 18. that God *will have Mercy on whom He will have Mercy, and whom He will He Hardeneth*, will ſay, as it is, *Verſ.* 19. *Why doth God yet find fault?* for *who hath reſiſted His Will?* this Doctrine, ſay they, doth hinder Mens Repentance altogther.

Anſ. We Anſwer with the Apoſtle, *Verſ.* 20. *Nay, but O Man, who art thou that replieth againſt God?* whether doſt thou compear Procurator for the Reprobat and for Satan the Enemy of God, to quarrel and diſpute with God anent His righteous Decrees? If thou wilt avow this, we leave thee and all ſuch proud and preſumptuous Miſbelievers of plain Doctrine, to reckon with your Judge. But if thou ſpeak only for they ſelf, we ſhall let thee ſee, that this Doctrine ſhall not hinder thee from Repentance. If then thou ſhalt ſay, I will not diſpute againſt God, but do deſire earneſtly to be ſatisfied about my ſelf; for I believe, that many are Reprobat and few are Choſen: and my fear is, that I be found of the worſt ſort, and do not know how to rid my ſelf of my Doubts and Fears. For, Anſwer we ſhall deal with thee in a Friendly manner; and Firſt, we put thee in Remembrance, that God hath ſerved an Inhibition on all Men, not to medle with the ſecret Counſel of God, *Deut.* 29. 29. *The ſecret Things belong to the Lord our God, but theſe Things that are revealed belong unto us and our Children for ever.* Therefore do not hearken to this Sug-

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geſtion, but go about thy Duty. We ask then, Firſt, art thou convinced of thy Sin and ill Deſerving? If thou ſay, I am a Sinner, and cannot anſwer for one of a thouſand of my bygone Sins, for which God may juſtly, and I fear He ſhall in effect reject me. We anſwer unto thee, it is to good purpoſe that thou art ſo far convinced of Sin, as to judge thy ſelf worthy of Death, and utter Exterminion from His Mercy: Mean time be comforted thus far, that thou art not of the number of thoſe who confide in their own Righteouſneſs, nor of the number of them who truſt in their own Strength, or power of their Free-will.

We ask again, doth thy bygone Life diſpleaſe thee? and wouldſt thou have thy Sins forgiven, and thy ſelf reconciled with God? doth Chriſt, offering Himſelf in the Goſpel, pleaſe thy Soul, when thou heareſt from His Word, that He craveth nothing of thee, ſave that thou welcome His Offer, and Conſecrat thy ſelf to Him, that ſo in Him thou mayeſt have Righteouſneſs and Sanctification and Salvation? If thou anſwer, that the Searcher of Hearts knoweth thy deſire to be Reconciled to God in Chriſt, to live before Him hereafter as a reconciled Child, there is good hope of Salvation for ſuch a one as thou art.

Thirdly, We ſay, ſeing thou haſt heard the Law convincing thee of Sin, and haſt believed God's Word ſo far, why doſt thou not believe Him alſo, when in the Goſpel thou heareſt His Offer

Offer and Call unto all self-condemned Sinners, to come unto Christ, and rest their weary Souls upon Him? who hath excepted thee from the embracing of Mercy offered in Jesus Christ? look therefore what His Word saith to all Sinners flying for Refuge unto Christ, Who is the Hope set before Sinners, and leave Him not, whatsoever be thy Fears: For He that hungreth and thirsteth for Righteousness through Christ, shall be satisfied.

CHAP. VII.

For a further Clearing and Confirmation of the Doctrine about the Three Covenants, from Jer. 31. *and* Heb. 8.

THe Prophet *Jeremiah* giveth us a short Compend of the former Doctrine anent these Three Covenants, *Chap.* 31. *Vers.* 31. &c. whereof the Apostle giveth a clear Commentary, *Heb.* 8. *Vers.* 6. 7. &c.

As to the Covenant of Redemption, it is here presupponed to be past, as the Apostle, expounding this place of *Jeremiah*, giveth us to understand, while he sheweth us, that the Covenant of Grace was no other ways purchased than by the Mediation of our Lord Jesus, transacting about the Covenant of Redemption with the Father. And that he may give us to understand this,

1. Christ is called the *Mediator of a better Covenant*; *Heb.* 8. to wit, of the Covenant of Grace.

2. The

2. The Covenant of Grace is designed by the Name of a *Testament*, which giveth us to understand that Christ the Mediator, did not obtain the making of this Covenant on a less Price than the laying down of His Life, that all the Benefits contained in these better Promises, might first be His *Goods* to dispone upon, as He pleased; and that He being resolved to die, did make His *Testament*, and leave them all in Legacy to the Redeemed, His Heirs and Assigneys, designed from Eternity.

3. The Mediator making His Testament, is called *Jehovah*, not a meer Man, but God to be incarnat, making an unchangable Latter-will or Testament, which of necessity required the Death of the Testator, that it might be ratified, *Heb.* 9. 15, 16. and the Death of a Testator not a meer Man, but the Son of God to be Incarnat and to Die, Who had Life in Himself, that He might lay down His Life, and take it up again.

4. The Goods which He purchased according the Covenant of Redemption, and left in Legacy to His Heirs, are all and every Blessing which do belong to Godliness and Life eternal, as *Remission* of Sin, and writting of the Law in their Hearts, &c.

5. The Redeemed, and designed Heirs, are not all and every Man, but the Elect only, these that were to be saved only, and who were to be effectually Called, and endued with the Saving Knowledge of God, who from the least to the greatest, *were all of them to know the Lord*: not such as were the

the Reprobat Fathers, nor their unbelieving Children, but the choſen Society of the *Iſrael* of God, and of Chriſt's Family, *the Houſe of Judah*, which is the Tribe of Chriſt: For, the Apoſtle doth extend theſe Promiſes unto the Covenant between God and the Elect, to be gathered under the Evangel unto Chriſt, out of *Jews* and *Gentiles*.

As to the Covenant of Works, it is certain, Firſt, That God made a Covenant of Grace in ſubſtance, and upon the Matter with the Fathers, that were brought out of *Egypt*, as we may gather from the conſideration of the Parties and Articles of that Covenant: For, albeit God repeated the Covenant of Works, and declared the force of the Law, for binding the Curſe upon all Tranſgreſſors thereof; yet He did preſs the Law on them in order unto their Reconciliation, by the Sacrifice of the Lamb of God, to be in due time offered up, and did teach them, that Chriſt was the End of the Law, for Righteouſneſs to every one that believed.

2. It is certain, that in the framing of this Covenant of Grace, between God and the viſible Church of the Fathers, God did make the Promiſes of Righteouſneſs and eternal Life and ſpiritual Bleſſings, under the vail of temporal Types, upon Conditions more hard and difficile in appearance, than the new Covenant doth require: For, this the Apoſtle ſheweth to us plainly, *Heb.* 8. 6.

3. It

3. It is certain, that the un-believing Fathers did not take up, nor understand the Covenant of Grace, but turned it over in a Covenant of Works, which is manifest by comparing the Words of *Jeremiah*, and the Commentary thereupon by the by the Apostle: For, *Jeremiah* saith, that they did transgress the Covenant, albeit God did shew *Himself a Husband unto these* un-believing Fathers; that is, they changed the Covenant of Grace in a Covenant of Works of their own framing, and transgressed that Covenant also. And the Apostle saith, they *did not continue in that Covenant*, because they changed it to themselves in a Covenant of Works, according to which Covenant God did deal with them: For, in stead of being a Husband to them, He exacted of them the Penalty of the broken Covenant of Works, and *Lorded* it over them, and *did not regard them*, Heb. 8. 6. For, they sought after the Righteousness of Works, and not to have Righteousness by Faith; and therefore did He dispise them, and dealt with them after the Tenor of the Covenant of Works. And it is observable, that the Words of *Jeremiah* do comprehend the Apostle's meaning: For, the Words may bear both, that God was a *Husband* unto them, to wit, in making a Covenant of Grace with them; and that He dealt with them as *a Lord over* them, by exacting of them the penalty of the broken Covenant of Works, and of the rejected Covenant of Grace.

As to the Covenant of Grace, the Apoſtle ſpeaketh of it in expreſs Terms, *Firſt*, By God's Promiſing that He would make *a new Covenant* with the Houſe of *Iſrael* and *Judah*.

Secondly, By His ſetting better Promiſes before them, than theſe were which were made to the Fathers in the Wilderneſs.

Thirdly, By His giving no other Cauſe of beſtowing ſo great Bleſſings on them, but His own Good-will and Pleaſure.

Fourthly, By His requiring no other Condition of them but Faith, that they who feel in themſelves, the want and need of the promiſed Bleſſings, and are convinced of their own Unworthineſs, might give credit unto God that maketh the Promiſe, and ſo embrace the Promiſes, and apply them to their own uſe.

As to the external Diſpenſation of the Covenant, it is certain, Firſt, that it was common to all that were externally Called, to all the Members of the viſible Church; for, the Covenant made in the Wilderneſs with the Elect Fathers & Reprobat, with the Believers & Unbelievers, with thoſe that rejected the Covenant of Grace and the Offer of Righteouſneſs by Faith, and with thoſe who looked through the vail a far off to Chriſt coming, and were Saved, was one and the ſame.

2. It is certain, that the external Form of the Covenant of Grace, was more obſcure and vailed over, by the Types and Figures of the Levitical Ce-

Ceremonies before Christ came; but after His coming, it was propounded in clearer and better Promses.

3. A day is set, to wit, the fulness of time, when these Shadows and typical Figures should be abolished, and the Grace of God should be set before His People, to be looked upon with open Face.

4. And yet, the Grace of God was not so hid and obscurely propounded to the Church before Christ's coming, as it could not be taken up by the Children of God: For in the midst of the Shadows and dark Typs, the Star light of gracious Promises did shine, and the Doctrine of the New Covenant, was in substance holden forth by the Prophets; and one instance thereof doth appear in this place of *Jeremiah*.

As to the internal Covenant of Grace, First, these Things which are promised in that Covenant, do declare in what state God doth find Men, whom He doth convert and draw into Covenant, with Himself: For, when the Lord taketh in Hand, that He will write His Law in their Heart, that He will teach them Himself to Know Him, by the teaching of His Word and Spirit; and that He will forgive their Sins, He pre-supposeth, that lawless Rebellion did reign in them, with Blindness of Mind and Hardness of Heart; and that the Elect, by Nature are without Law, without God, without Faith, before He reform them, according to the Articles, or Tenor of the Covenant of Redemption.

2. Albeit by Nature, the Law be written in Mens Hearts, as to the knowledge of ſundry Moral Duties, and ſo far as is ſufficient to make them inexcuſable, for their contraveening theſe Sparks of Light, *Rom.* 1. 20. and 2. 14, 15. Yet the writting of the Law, here promiſed is Spiritual and Super-natural, enlightning their Minds by the Light of God's Spirit, and renewing their Heart; and, in effect, the thing promiſed is actual Converſion of them.

3. And ſeing Converſion is here promiſed by Chriſt the Teſtator abſolutely, He hath taken in Hand abſolutely to effectuat it: For, it is not ſaid, *I* will put My Law in their Heart *if they pleaſe to ſuffer* Me, but determinatly, *I will put My Law, I will write My Law in their Heart and inward Parts*, that is, I will make them willing who were averſe, and obedient to My Law who were rebellious.

4. Chriſt, the Teſtator, doth in all this, not ſatisfie Himſelf by promiſing the Illumination of the Mind and the enclining of the Heart, for a time; but promiſeth, alſo to make a ſolid and permanent work of it, by making them perſevere, which is imported in the Words *I will put*, and *I will write it*; for, to write it, is as much as to fix and engrave it, that it may remain.

5. The chief Head of the Covenant, and which in ſubſtance doth contain all Bleſſings, is ſet down in theſe words, *I will be their God, and*

and they shall be My people: For, by this Promise Right is granted unto the true Heart-convert and Confederat, first, unto God Himself, then unto all His Benefits, whereof he hath need, in order to Righteousness and eternal Life: For, they whose God the Lord is, they do live, and shall live for ever, as Christ saith, *God is not the God of the Dead, but of the Living*, Matth. 22. 32. And all particular promises, what are they else but Explications of this great and first Promise, and Applications thereof to His Childrens Cases in particular?

Gifts of the Spirit are promised here, and Enduements whereof Disciples have need, whereof Pilgrims going Home to that Heavenly City have need: yea, the Spirit Himself is promised to them, who is to remain with them to the end of their Life, as a Directer and Leader, *They shall all know Me, saith the Lord*, that is, as Christ doth interpret it, *They shall be all taught of God*, Joh. 6. 45.

7. The Lord sheweth here, that He will deal with Men, in their Regeneration and Reconciliation, as with reasonable Creatures, by preserving and not destroying them in their simple Naturals, by maintaining and not over-turning the Liberty of their Free-will; *I will make a Covenant*, saith He, *with the House of* Judah. Now a Covenant is a free and voluntar Contract.

8. He sheweth, that He is Lord and Over-ruler of Mans Will, Who can turn it about as He pleas-

pleaſeth, and that He is not hindered nor impeded to execute and bring to paſs, whatſoever He hath purpoſed to do, by the variable contingency or differency of Man's Will, but can work *upon* the Will of Man, and *by* the Will of Man, what pleaſeth Him; and by ſecond cauſes, whether working freely and contingently, or by a Natural Neceſſity, can wiſely, holily and powerfully bring about His own purpoſe, in His ſet time; *The days come*, ſaith He, *wherein I will make a Covenant with the Houſe of Iſrael*. Wherein He taketh upon Him the effectual Work of Covenanting, promiſing not only for His own part, but alſo for the Elect of *Iſrael* and *Judah*'s part: For, His promiſe is, that it ſhall *come to paſs*, that by enclining their Will unto Reconciliation, they ſhall willingly conſent unto a Covenanting with God: For, He ſaith, *I will make a Covenant with them*; He ſaith not, *if they will*, but abſolutely, I will make them cloſe a Covenant with Me heartily.

9. The party to be Converted and to enter in Covenant, is not all Men, nor every Society but the *Church*; God's own Family; not every Nation, but God's People, choſen out of all Nations on the whole Earth, *I will make a Covenant with the Houſe of* Iſrael; as it is alſo cleared, *Deut.* 7. 6, 7, 8.

10. The Church of Chriſt under the Goſpel, as the Apoſtle looketh on this place, is comprehended under the Name of *Iſrael* and *Judah*; partly, becauſe *Iſrael* hath the priority of all o-

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then People in God's Covenant; and partly, because all the Christian Church of the *Jews* and *Gentiles* is comprehended under the Name of the House of *Judah*, which is Christ's Tribe, whereof He came, Who is the Prince and Head of all Believers and confederat Persons, reconciled to God; and partly, because the *Israelites* or *Jews*, have this Prerogative above all other People and Nations on the Earth, that of that Race of People, the posterity of *Abraham*, *Isaac* and *Jacob*, there shall be in all Ages some elected persons, till the great bulk of the now scattered People turn Christians, and till the End of the World, *Rom.* 11. 5.

11. No Age, old nor young, no Sex, Man nor Woman, nor any external difference of Men that can be put between one and another in this Life, doth exclude any Man from the Benefit of this Covenant, or commend a Man to God that his Person should be respected of God, but all & every one whom God shall externally Call, may safely accept the Offer of Grace, and join themselves to Jesus Christ: For, the Grace of God here, is extended unto all degrees and sorts of Men, from *the least to the greatest*.

12. In the mean time God knoweth His own, Man be Man, both great and small, and with the same Love, doth embrace them all: For, the Promise is, that all those Elect who are known to God, shall know Him, from the *greatest* even to the *least*.

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13. The great Obſtacle which may be ſuppoſed to exclude any from coming in to God through Chriſt, is here removed; to wit, the greatneſs and multitude of by-gone Sins, caſt up againſt the incoming of ſome when they are Called: The Mercy and Grace of Chriſt, the Teſtator, taketh this Doubt out of the way, ſaying, *I will forgive their iniquity, and their Sins I will no more remember*, Jer. 31. 34.

14. This promiſed Remiſſion, the Lord will not have limited nor abridged, neither by the number of Sins, nor grievouſneſs thereof, nor kinds of Sins, but He purpoſeth and promiſeth to take away all Iniquity by Forgiveneſs, and to forget their by-gone Sins, *Verſ.* 34. And confirmeth this by repeating the Promiſe of not caſting them off who ſhall acknowledge Him, *Verſ.* 37.

15. From this Promiſe the Apoſtle (*Heb.* 10.) draweth this Conſequence, That under the Goſpel, or new Covenant, there is but one Offering for Sin; which Offering cannot be repeated, in regard that full Remiſſion thereby is purchaſed: For, (*Verſ.* 14.) he ſaith, *By one Offering He hath perfected for ever them that are Sanctified*; and this he proveth from the Words of the Covenant, *Verſ.* 15. 16, 17. whence he concludes, *Verſ.* 18. *Now, where Remiſſion of thoſe are, there is no more Offering for Sin.*

16. If any ſhall ask for the Cauſe of ſo rich Mercy and Grace Covenanted, he ſhall find none

none in Man at all. The only Cauſe is ſet down here, to wit, the Will and good Pleaſure of God, *I will forgive their Iniquity*, ſaith the Lord, *and their Sins will I remember no more*, that is, I will have Mercy on whom I will have Mercy.

17. Becauſe the Lord our God and Mediator, is here making His Teſtament, wherein alſo He taketh upon Him to be Executor of His own Latter-Will, and to perform all that is promiſed, therefore in confirmation, He ſubſcribeth and ſets down His Name, *Jer.* 31. 35. *Thus ſaith the Lord*; and that His Subſcription may be of weight with all Men, He deſigns Himſelf by His ſtately Stiles or Titles, taken from His Creation and Government of the Creatures, *Thus ſaith the Lord, which giveth the Sun for a Light by Day, and the Ordinances of the Moon and of the Stars for a Light by Night, which divideth the Sea when the Waves thereof roar; the Lord of Hoſts is His Name.*

This He ſaith, leſt the Faith His People ſhould be ſhaken, by their looking to Impediments and Difficulties, and that they may gather Strength and Courage to go on in the Lord's way conſtantly, when they conſider the Power of God in the Workmanſhip and Government of the World.

18. Unto His Subſcription, He addeth, both Witneſſes and Pledges of His Promiſes, *Verſ.* 36. *If thoſe Ordinances depart from before Me, ſaith the Lord, then the Seed of* Iſrael (which comprehend-

hendeth the Seed of *Abraham*'s Faith) *shall ceaſe from being a Nation before Me for ever*, Verſ. 36.

19. Laſt of all, leſt any Man, in the conſideration of the Grievouſneſs of his Sin, or of the apparent impoſſibility of performing theſe Promiſes, ſhould doubt, of Remiſſion of Sins to be granted to the Confederat, or of the Perſeverance of the true Believer, or of the Perpetuation of the Church, the Lord bids His People that come in to Him, be confident and quiet, *Verſ.* 37. ſaying, *If Heaven above can be meaſured, and the Foundations of the Earth ſearched out beneath, I will alſo caſt off all the Seed of* Iſrael, *for all that they have done, ſaith the Lord.* Now, both theſe are impoſſible, that we can meaſure the Heavens, or ſearch the bottom of the Earth: Therefore it is impoſſible, that this Covenant and the Promiſes made therein, ſhould fail.

The manner of Diſpenſing the New Covenant outwardly and inwardly.

AS to the Diſpenſation of this Covenant, both outwardly and inwardly. *Firſt*, This Promiſe of a New Covenant, is a challenge againſt the miſ-believing Fathers, who ſlighted the Offer of Grace, and followed after the Covenant of Works, ſeeking Righteouſneſs by Works; which Covenant of Works, they were not able to perform, and it ſerved unto them only for their

their Condemnation: This the Apostle doth collect from this place of *Jeremiah*, Heb. 8. 8. *He found fault with the Fathers.*

Secondly, The Apostle observeth the wonderful Mercy of God, that while He is finding fault with the Incredulity of the Fathers, who lived under this old Covenant, He will avenge this their Incredulity, Ignorance, Foolishness and Ingratitude, by telling them, that He will make a new Covenant, and give them that were then living a taste of it, for recovering them, finding fault with them, He saith, *The Days come, that I will make a new Covenant.*

Thirdly, This Covenant of Grace made with the Church, is procured by Christ, to this end, that the Covenant of *Redemption* might be brought unto a real accomplishment by the Covenant of *Grace*. This Observation is grounded upon this, that Christ is called the *Mediator* of this better Covenant, *Heb.* 8. 6. For He will draw up a clear Covenant of Grace with His People, that the Blessings purchased unto them, according to the Covenant of Redemption, may be applied unto them by this Covenant of Grace and Reconciliation.

Fourthly, The preaching of the Promise of this new Covenant, is a most fit mean to draw on and close this Covenant of Grace between God & His People, who are the Called according to His Purpose: This Observation is gathered from *Jeremiah*'s Preaching, and *Paul*'s Preaching

ing of this unto the Hearers of the Gospel, to this very intent and purpose.

Fifthly, In the Promising and Preaching of this Covenant of Grace, God will have all Men's Opinions, Thoughts and Conceptions about this Mistery, limited unto, and depending upon, His Mouth alone, revealing the same in His Word: This Observation is gathered from the Lord's invitation of all Men to take heed what He is to say, and what He is to let forth in this matter. *Behold the Days come, saith the Lord*, wherein I will do such and such Things, which now I fore-tell I will do.

Sixthly, Both the making and way of making a Covenant with Man, dependeth absolutely on God, either to make a Covenant or not, to make what Covenant He pleaseth to make, upon what Conditions He pleaseth, and with what Persons He pleaseth to make His Covenant. No Man ever preveened God, desiring Him to make a Covenant, but God did preveen all Men, He preveened *Adam* once before his Fall, and again by preaching the Gospel in his audience after the Fall, He preveened the Fathers in the Wilderness, He preveened his Posterity, that have lived or shall live in the latter Days, promising to make a Covenant with these who were not come into the World, but were come long after the Promise.

Seventhly, The Lord will have all Men to understand, that the End of His Covenanting

ing with Men, both in that Old dark Form, and in the New clear Form, is His own Glory: For, He hath made all things for Himself, even the Wicked for the Day of Evil. This Observation is gathered, partly, from this, that the Lord bringeth forth His Soveraignty for a Reason of His Rejecting of the Mis-believing Fathers in the Wilderness, *I despised them, I regarded them not*; *I Lorded it over them,* as the Original may bear. And partly, from this, that He bringeth forth His own Will and Pleasure for a Reason of His shewing Grace to their Posterity, *I will forgive their Sins*, &c.

8. He sheweth also that in His Works He doth not *depend upon Man,* but that all His Works are known unto Him from the Beginning, and that it is determined by Himself, what, and how, and by what Means, He will do every Thing. This may appear from this, that He doth fore-tell what He is to do about the Saving of His Elect, *Jews* and *Gentiles*, being no less certain to do what He promised about the Posterity to come, than He was certain of what was past already about their incredulous Fathers.

9. The Lord will have us to know, that laying aside the consideration of His Decrees, it is simply in the power of God to punish Sin, in whom He will, and pardon Sin through a Mediator to whom He will, that is, to have, Mercy on

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whom He will have Mercy, and to Pardon whom He will Pardon. This is collected from this, that the Fathers do ſin in the Wilderneſs and juſtly Periſh, and the Poſterity do ſin and are graciouſly Pardoned.

10. In all this proceeding, no violence is uſed upon the Will of Men, whether of them that Periſh, or of them that are Saved. The Saved do walk freely in the way of Salvation, as their hearty choiſe; and theſe that Periſh, walk willingly in the way of Perdition. God proceeds with both by a voluntary Covenant, as this place doth ſhew.

11. In them that Periſh, the meritorious and culpable Cauſe of their Perdition is in themſelves; but in them that are Saved, no Cauſe is found at all, but the Cauſe is found in God's Grace allenerly. This is collected from this, that the Lord giveth the Reaſon of the Perdition of the miſ-believing Fathers, from their Sins and tranſgreſſion of Covenant, *They tranſgreſſed My Covenant, and I deſpiſed them*; and of the Salvation of their Poſterity, no other cauſe but this, *Their Sins I will not remember any more.*

12. The Lord's Juſtice is cleared in the Perdition of them that periſh, becauſe He gave Precepts and Promiſes, and other moral Motives to hinder them from Sinning, and to move them to keep His Ways, albeit He did not effectually impede their running on to Sin according to their Inclination, and proneneſs to follow their own way

way. This is collected from this, that the Lord saith, He made a Covenant with their Fathers and they did break it.

13. It pleaseth God, not only to give His Precepts unto Men, concerning their Duty, but also to condescend so far unto them, as to open up in a part His Decrees and deep Designs about about Men's Salvation, that they being admitted somewhat near to the Treasures of His Wisdom, Goodness, Justice and Mercy, might be so much the more wise, and the more stirred up to discharge their Duty, and make use of His Dispensation. This we collect from His Revealing of the Decree of Election of the Posterity of *Israel*, and drawing them effectually into a Covenant of Grace with Himself.

14. The Lord doth reveal to the World the Doctrine of Election unto Life, only in the general, and doth not descend to the nomination of them in particular. This is collected from this, that He doth promise to Convert and draw into a New Covenant Grace, the Posterity of *Israel* and *Judah*, without naming particularly these that were designed for that Salvation.

15. Albeit the Lord keepeth up the Names of the Elect (except of some few) before their Conversion, yet, He giveth forth Marks and Evidences, whereby after their Conversion, they may be known both to themselves and others. This we collect from this, that He sets down infallible Marks of the Elect, who are to be God's

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covenanted People or Worſhipers of God, that they do know God, and have His Law written in their Hearts and inward Parts.

16. As for the Reprobation of any Man, the Lord hath given no certain Mark as long as they live (except that malicious & wilful rejecting & oppoſing of known Chriſt Jeſus) to the intent that none ſhould dare to exclude, either themſelves or others from Repentance and hope of Mercy, ſo long as the day of God's long-ſuffering & patience doth laſt. This is collected from this, that God doth not make mention of the Reprobation of theſe miſ-believing Fathers, while they are living, but now long after they are dead; and this mention making of them, is in general only, and not by naming them particularly.

17. Albeit in the Diſpenſation of the Covenant of Grace, for application of Saving Mercies, the Matter be ſo wiſely carried by God, that both the Decree and Covenant of Redemption is keeped cloſs, as to particular Names, and yet it is effectually made out in the applying of Grace to individual Perſons, as the Agreement is made between God & Chriſt Mediator; yet the Covenant of Redemption is made this far clear, that it did not paſs for the Converſion & Salvation of All & Every Man, by this Evidence, that not ſo much as the Offer of the Covenant of Grace and Reconciliation ſhall be made to All and Every Nation, far leſs to All and Every ſingular Perſon: But that the People and Nation of *Iſrael* and *Judah*

dah is chosen out of all People and Nations in the World, comprehending such others as should be called unto their Society, and the fellowship of the Olive-tree among them, as *Psal.* 147. 19,20. holdeth forth. And in this place the whole Elect under the Gospel are taken up under the Name of this one Nation.

18. That the Decree of Election of some, may both be keeped up as to particular Nomination, and yet have certain Execution and be preformed, the Lord taketh up all His Confederats, whether in the Letter or Spirit, also under the same common Name. This is gathered from this, that the misbelieving *Israelites* that perished in the Desart, with whom God made a Covenant and they did break it, are designed under the common Name of *Fathers*, and are taken up in that Covenant under the Name of *Spouse*. *Jer.* 31. 32. and the Elect Posterity are taken up under the common Name of the House of *Israel* & *Judah*.

19. Such as the Covenanters are, in regard of their inward Estate, such is the Covenant wherein they really are, or such is the Covenant in relation to their persons. Unto the Reprobat, who do change for their part the Covenant of Grace into the Covenant of Works, the Covenant of Grace becometh in effect the Covenant of Works, and is rendered void to them, as the Apostle doth threaten the *Galatians*. *Gal.* 5. 4. and as did befal the Pharisaical Fathers, who are here declared as Instances; but the Covenant of Grace unto

the Elect and true Believers, remains still the Covenant of Grace, from which they do not fall, nor can fall, altogether as the comparison here between the Fathers in the Wilderness and their Elect Posterity maketh evident.

20. The Lord hath wisely joined Life with the Means and Way to Life, and Death with the Way to Death, and will not have that separated which He hath joined. This is collected from this, that the Fathers by not continuing in the Covenant, are Despised and Rejected of God, and so Perished; but their Elect Posterity having the Law of God in their Hearts, and cleaving constantly unto the Lord, are Saved.

21. The Lord will have this Doctrine taught where His Word is preached, concerning the Election of some, and Reprobation of other some; of God's Covenanting with some People and Persons, and not offering a Covenant to other some; of Covenanting with some in the Letter, and with other some in the Spirit also, to this end and intent, that Men, leaving the searching in particular of that which God hath keeped secret in the particular, may follow commanded Duties, Repent their Sins, and flee to Christ offered unto them, and take up His Yoke upon them, and beware that they neither Despair, nor yet Presume, or turn the Grace of God into Wantonness. This we gather from this, that God sendeth forth *Jeremiah* to preach these Things, not only to the visible Church of the *Jews* going in-

to Exile and Captivity, but also to all who shall hear this Doctrine from Him, to the End of the World. And the Apostle, repeating this Doctrine for the use of the Christian Church of *Jews* and *Gentiles*, doth confirm this.

CHAP. VIII.

Of the prudent Application of Divine Covenants in general

HAving spoken of these Three Divine Covenants concerning Mens Salvation, it follows now to speak of the Application thereof, First, in general, and then more specially.

In the matter of Application, we must, *First*, look upon God's effectual applying and working in the Hearers of these Covenants, such Effects as He hath intended by these Covenants to bring to pass: *Next*, We must look upon the Means whereby He ordinarly doth convey and work His intended Works in Men. And *Thirdly*, We must look upon the prudent way of use making of these Means, both by Pastors and People, for Peoples good.

2. As to the First, the Lord's effectual Applicaion, is a real and actual bestowing the good of these Covenants upon His own, by way of powerful working on their Spirits. Such as are 1. The giving the Grace of Understanding of the Scripture: And, 2. The belief of what is understood: And, 3. The Application of the Doctrine of the Law, concerning Mens Sin and Misery to their

own Conscience: And, 4. the making them judge themselves according to the Law: And 5. The raising of Sorrow in their Hearts and Fear of Wrath; And, 6. The setting of their Eye upon Christ, for Delievery from Sin and Death. And, 7. The making them perceive a possibility and probability that they may be Saved: And, 8. To have an earnest Desire after Reconciliation with God in Christ: And 9. The making of His own to cast themselves over on Christ, and to believe on Him: And, 10. The making them to Consecrat themselves to God in Christ, reconciling the World of meer Grace to Himself, not imputing Transgression to the Reconciled through Christ; And, 11. The making them to wonder at the Riches of the free Grace of God, who in a self-condemned Sinner desirous to be reconciled with Him, requireth no personal Dignity, no good work which may commend him to God, but only that he would receive and welcome Christ offered in the Gospel, as the only necessary and sufficient Remedy against all Sin and Misery, requiring no other condition, but that he flee from the Curse of the Law, and the Wrath to come unto Christ the Redeemer, who offereth Himself unto lost Sinners in the preaching of the Gospel, that through Him the Believer may be Justified, and Sanctified, and Saved for ever: And, 12. after wondering raised in the Hearts of His Children, the making them cleave closly to Christ, and to strive against all Temptations, which might weaken their Faith, and to rejoyce in

in Believing, and to be zealous for the Lord's Glory, and careful to bring forth more and more Fruits of Faith & Love, and working such other gracious Works of His Spirit in His Children, as may more and more mortifie Sin in them, and perfect the Image of God in His New Creature. This Divine, Magisterial and Effectual Application of real Blessings, belongeth to God only, and is the end of all ministerial Application, which is of the external Means appointed of God, to be made use of by Men, the Blessing whereof must be left to God, to bestow on whom, how, and in what measure, and on what time it pleaseth Him, as the Apostle doth shew unto us, 1 *Cor.* 3. 6. *I have planted, and* Apollos *hath watered, but God giveth the increase.*

3. The external Means, which do serve unto the foresaid Divine Operations, are, 1. The Doctrine of Life and Salvation set down in Scripture, to be heard and read by all Men, and meditat upon with Prayer for a Blessing; And 2. Sent Ministers, to whom God hath committed the word of Reconciliation, by whose Ministery Disciples may be made unto Christ out of all Nations; And, 3. The Administration of the Sacrament, whereby they, with their Children, are Baptized, and gathered together in several Churches, and put under the Government of such Church-officers, as His Testament hath appointed; And, 4. These Churches joined together in the most edifying way of mutual Communion,

and ſtrengthening one another in true Doctrine, pure Worſhip and Diſcipline, which God's Providence doth make way for, that the Kingdom of our Lord Jeſus may continue and grow in the World, and all His Ordinances may be exerciſed publickly and privatly, to the beſt advantage of the Church, for perfecting of the Saints, for the work of the Miniſtry, and for the edifying of the Body of Chriſt, as the Apoſtle requireth, *Epheſ.* 4. 12, 13, 14.

4. In the uſe of theſe external Means, and ſpecially in the Application of theſe Three Covenants, Prudence is required, both in Paſtors and People, to which intent and purpoſe theſe following Conſiderations may ſerve.

1. The Remedy of every Sickneſs of the Conſcience muſt be grounded on the Doctrine of Salvation ſet down in Scripture; which Doctrine, muſt, Firſt, be known and believed by the Party diſeaſed, before he can receive Benefit thereby; And therefore that a prudent Application of wholſome and ſaving Doctrine may be made, of neceſſity the Party diſeaſed muſt be acquainted with the Doctrine to be applyed unto him, before he can make uſe thereof to his advantage. For, Experience teacheth us, how hardly groſs Ignorants can be convinced of Sin, and how hardly ſuch can be comforted, when their Conſcience is wakened with the Terrors of God, becauſe they neither know from the Word, of God the cauſe of the Terror & Anxiety where-

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in they are, nor can they be capable of the Remedy of their Evil, except they, First be Catechised in the Heads of the Saving Doctrine, held forth in the Law and Gospel, which Instruction can hardly be given or received in a short time; and howsoever a prudent Pastor must make use of time as it is offered, yet when Death is near to the Party to be instructed, how little is it that can be expected to be done?

2. The order of applying Saving Doctrine, doth not begin at the Application either of the Covenant of Redemption, or at the Covenant of Grace, but he that will follow a right order, must begin at the Law and Covenant of Works, under the Yoke whereof we are all born by Nature, Children of Wrath. And if a Man apply that Covenant and Law to his Heart, and subscribe his own Ditty and deserved Condemnation, then may he turn up his Soul to Christ Jesus the Redeemer, aud fly to Him for Refuge, and accept the Offer which He makes in His Gospel of a New Covenant of Grace, for pardoning of Sin, and reconciling unto God in Himself the Person who is fled unto Him, and for Sanctifying and Saving of him; which Covenant, when a chased Soul doth consent unto, and layeth hold on Christ offered for Relief from Sin, Wrath, Death, and Hell, then may he ascend by Faith unto the Covenant of Redemption, and apply to himself with God's allowance, all the Saving Graces purchased by Christ, by that Covenant, to all that fly unto Him and believe in Him.

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3. This order of making use of these Three Covenants, many do not follow, but they begin at the Covenant of Redemption, and will either be satisfied about this, whether they be Elected or not, given to Christ to be Redeemed, or not (which is a Secret and not to be enquired into, save in God's order, as we have shown) or else they will not enter upon the use-making of these Means, which God hath appointed to bring a Man to Repentance and Faith in Christ. This is a Tentation of Satan, which if they yield unto, it shall lead them either to resolute Profanity with *Cain*, or to anxious Desperation with *Judas*.

4. There are some also, who make Leap-year of the Covenant of Works, and do take no notice of their own natural Sinfulness or Wrath due to them, & lying on them by Nature; but neglecting this order do start a Race, and run to a presumptuous avouching of their Faith in Christ, and will thrust in themselves in the Number of the Elect, given before the World was, unto Christ to be Redeemed and Saved, pretending their believing of the Gospel, when they have not believed the Doctrine of the Law, and so do turn the Grace of God into Lasciviousness and Wantonness, and go about the satisfying and fulfilling of their own Lusts: Wherefore it is necessary, that every Man who seeketh to be Saved, and hath resolved to follow God's Way to attain unto Salvation, do begin, *First*, At the Covenant of Works,

Works, and examine himself according to the Rule of the Moral Law, how he hath behaved himself in Obedience unto the First and Second Table, and having found a Ditty great enough, that he judge himself and pass Sentence on himself, as guilty and worthy of everlasting Wrath for his Sins. *Secondly*, When he is convinced of Sin and deserved Wrath, and of his own utter Impotency to deliver himself, then let him flee to Christ, and lay hold on the Grace offered in the Gospel, appling the same to his burthened Conscience, according to the Tenor of the Covenant of Grace fully revealed in the Gospel. And *Thirdly*, when he hath in earnest consented unto the Covenant of Grace and Reconciliation, and hath laid hold on Christ, with unfeigned Faith, seeking in Him Remission of Sin, and Renovation of Life, being resolved by the Grace of Christ, to use the Means appointed of Him for that end: Now it is time, and not till now, to look up unto the Covenant of *Redemption*, and there to read his own Name, as it were, written in the Book of Life, and to acknowledge, that the measure of Repentance and Faith in Christ, bestowed on himself now in experience, hath flowed from that Fountain of God's Love and free Grace through Christ.

Except this Order be keeped, a Man cannot warrantably, and with confidence and comfort, make Application of these Covenants. Hence it followeth, that it is a prepostrous and perilous course

courſe which ſome do follow, and preſs others to follow, that preſently upon the Hearing of the Goſpel, every Man ſhould believe, that Chriſt hath died for him: For, Chriſt calleth no Man, warrandeth no Man to come to Him, except he, firſt, do acknowledge his Sins, and himſelf to be worthy of Wrath, Condemnation and Hell, for his Sins, and to be utterly unable to Save himſelf by any Mean, ſave by Chriſt: For, (*Luke* 5. 32.) Chriſt ſaith, *I came not to call the Righteous, but Sinners unto Repentance.* Neither doth Chriſt require of any Man, to believe himſelf to be of the number of Chriſt's Sheep for whom He laid down His Life, except he come by Faith as a loſt Sinner to Him, and ſubmit himſelf to His Doctrine and Diſcipline, and paſtoral Care over him: For, (*Joh.* 17. 9.) Chriſt ſaith, *I pray not for the World, but for theſe thou haſt given Me out of the World*: And no Man ſhall know, that himſelf is given of the Father to Chriſt, till firſt he come in the order foreſaid unto Chriſt, and when he is come to Chriſt, reſolveth to abide with Him, then may he ſay, the Father hath given me to Chriſt, and drawn me to Chriſt: For, this is the Mark which Chriſt giveth, *Joh.* 6. 37. *All that the Father hath given unto Me ſhall come to Me.* And again, *Verſ.* 44. *No Man cometh unto Me, except the Father draw him.*

3. There is an Order alſo to be obſerved in the Application of the Graces offered in the Goſpel; for, in the Evange, lFirſt, Chriſt Himſelf is offer-

fered, as the only and sufficient Remedy against Sin and Misery; and Next, unto the Person that receiveth Christ heartily, all Christ's Benefits are promised to come to him by Christ, and are to be found in and through Christ, such as are Justification, Adoption, the indwelling of the Holy Ghost, Love, Joy, Peace, Gentleness, Bounty, Fidelity, Meekness, Temperance, and other Christian Graces, *Gal.* 5. 22. For, no Man hath right unto Christ's Benefits, before he be a Believer in Christ. But so soon as a Man, in the foresaid order is fled unto Christ, and hath laid hold on Him by Faith, straight way a Door and Entress is opened unto him unto the rich Treasure of Grace, and Right is given to him unto all the Benefits of Christ; For, all the Promises are Yea and Amen, not before a Man come to Christ, not to a Man without Christ, but they are all Yea and Amen in Christ.

4. Therefore they wrong both God and their own selves, who when they come unto the Throne of Grace, do prescribe unto God another order of working, then He hath set down in His Word, craving, in the First place Consolation and sensible Peace in their Conscience, felt in their Hearts; & that God would work some such Saving Graces in their Heart, which the Reprobat cannot counterfit: which directions, if God will take off their hand & bestow His Graces on them sensibly as they prescribe unto Him, then they will stand obliged to continue in the Faith of Christ; but if they find not their Directions obeyed, and their Petitions

tions in their order granted, then with grief of Heart they begin to complain, and to pretend that they dare not approach unto God or Christ, so long as these Petitions are not first granted, and felt to be granted.

This Temptation doth invert and overturn the order of God's Calling: For, Christ doth not call unto him Well-doers, or these that do found their Faith upon their own good Behaviour, and lean to their own Works, which they desire to find in themselves, before they fasten Faith on Christ; but Christ doth call Sinners in their own sense and acknowledgement, who renounce all confidence in their own Works, past, present, or to come; He calleth such as are lost in their own sense, and do feel themselves utterly unable so much as to think a good Thought of themselves, that they may be cloathed with the imputed Righteousness of Christ, and endued with the Spirit of Sanctification by Him; and Christ's Will is, that they who believe in Him, abide in Him, and suck by Faith out of Him (as the Branches do suck sap out of the Tree) Grace to bring forth Fruits more and more aboundantly: For, this is the order which Christ doth prescribe unto his Disciples, *Joh.* 15. 5. *He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.* Whosoever therefore will not believe in Christ, or do think it is not lawful to approach unto Him, till first they find in themselves amendment of Life, and evident Fruits of Saving Faith,

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they do in effect change the Condition of the Covenant of Grace, and do ſuſpend their Faith in Chriſt till they find Works to build upon, when it were their Duty, the more they feel their Barrenneſs, ſo much the more ſtraitly to lay hold on Chriſt and hold Him faſt, and ply Him with earneſt Supplications to make good His promiſe to them who do abide in Him. *Joh.* 15. 5.

5. It is neceſſary to preſs every Man, who doth believe his Juſtification by Faith, that he be careful to obſerve the Moral Law or Ten Commands, as the perpetual and unchangeable Rule of good Works preſcribed of God: For, *Chriſt came not to deſtroy the Law, but to fulfil it, Matth.* 5. 17. He hath indeed, unto Believers in Him, diſſolved the *Covenant* of the Law, not only by His Doctrine, teaching them, that by the Works of the Law no fleſh ſhall be Juſtified in the ſight of God, becauſe by the Law, is the knowledge of Sin gotten, but no Abſolution from Sin, *Rom.* 3. 20. But alſo by *Abſolving* every Believer in Him, that walketh not after the Fleſh, but after the Spirit, from all Condemnation, *Rom.* 8. 1. Mean while He hath not broken the Yoke of *Obedience* of the Law from off the Believer, as He hath broken off the Yoke of the *Covenant* of Works; but by the contrair, He preſcribes to them who come unto Him for Remiſſion of Sin, that they take on His Yoke upon them, and bring forth Works of new Obedience, *Matth.* 11. 29. and this is the order which the Apoſtle doth preſcribe

ſcribe. *Tit.* 3.8. *This is a faithful Saying, and theſe Things I will thou affirm conſtantly, that they which have believed in God, might be careful to maintain good Works: theſe Things are good and profitable unto Men.*

6. The moral Precepts of the Law are ſo to be preſſed, that the Hearers whether un-converted or converted, may by them, whether in ſome meaſure obeyed or diſobeyed, be driven to Chriſt, that the Law may ever, in ſome ſort, be a Pedagogue unto Chriſt: For, before Converſion, Sin muſt be made manifeſt by the Law, and the merit of Sin committed, muſt be ſhown forth, that the Man to be converted may ſee himſelf in a loſt condition, and that he muſt certainly periſh, except he flee for Refuge to Chriſt the Redeemer, that by Him he may have Remiſſion of Sin.

And after a Man's Converſion, the Believer muſt, by the Precepts of the Law, be convinced of his Duty, and inability to perform Obedience except by Grace, Power be communicated unto him from Chriſt, both to will and to do. And when he hath gotten Grace to give obedience in ſome meaſure, yet muſt he examine his beſt Works by the Rule of the Commands, and acknowledge the Imperfection of his Service, that he may be more and more humbled in himſelf, and glory only in the imputed Righteouſneſs of Chriſt, and withal give unto Chriſt the Glory of any good thing which he hath in any meaſure done well.

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7. The Threathings also all of them, must so be applied in general, as both Converted & Un-converted may be forced to run to Christ, Who only can deliver the Un-converted from Guiltiness and Wrath, and Death eternal deserved by Sin; and Who only can deliver those who are Converted from the deserved Punishment of their Sins, and from the Execution of the Sentence which the Law pronounceth, & Who only can make them eshew and hold off the way which God hath cursed.

And it is easy to judge how much cause of Humiliation the Godly shall have, by daily comparing their Actings with the Law, and how dear and precious Christ must be to them, Who giveth unto them, as many Deliverances from Death, as they commit Sins, and do fail of their obliged Obedience to God.

8. A Sinner already convicted of Sin and Impenitency, and hardness of his own Heart, and who is grieved for the same, must not be skarred nor deterred from going unto Christ, till he first attain such a prescribed measure of Contrition as he conceiveth his Sins do call for; which measure, unskilful Physicians do rigidly exact of Sinners, who are desirous of Repentance, pretending for their Rigidity, their Fear, lest if such Sinners should be so easily admitted unto Christ, the work of Repentance should be marred in them, and Presumption should have way and be fostered in them: This Fear is needless, because it belongs to Christ alone to give Repentance, and He came to call Sinners

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(convicted of Sin and destitute of Repentance, in their own estimation and sense) unto Repentance, that He may give them Repentance. We grant that there is a Danger, lest a Sinner lightly touched with the Sting of the Conscience, do not well weigh the weight of his Sin and the merit of it, and that he go to Christ with his Lips only, when his Heart is far from Him; but, on the other Hand, there is no less hazard, lest he who is destitute of Repentance in his own sense, and not permitted to go to Christ to have it, may either be driven to Despair, or conceive, that by his own Pains on his own Heart, Repentance must be wrought before he go to Christ, *Whom God hath exalted with His right Hand to be a Prince and a Saviour, for to give Repentance unto* Israel, *and Remission of Sins.* Acts 5. 31.

We must be wary therefore, lest a burdened Conscience in any measure, being excluded from going to Christ till he be in such and such a measure humbled, set himself so upon bodily Exercise of Ordinances, without daring to go to Christ, as that he put some Merit in effect, upon his bodily Exercise which he useth, to bring himself unto Contrition, or else turn desperatly careless, and leave off all using of Means.

We need not fear, that instantly upon a Sinners coming to Christ, he shall find too soon Consolation, and so not be humbled as need were: For, Christ is only Wise, and can prudently deal with the Sinner coming unto Him; He hath Eye-salve

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to give His proud Merchant, to let him see his Blindness, Poverty and Misery, as well as Gold and Garments to the poor and naked: But if any be Proud and Rich in their own conceit, and approach toward Him without sense of Sin, He can suspend them from Comfort, till first He rebuke & chasten them, and keep them off from felt access a while, till they be truely humbled, and thirst in earnest after Pardon & imputed Righteousness.

9. As the narrow way to the Kingdom of Heaven must not be made straiter than God hath made it: so neither must the way be made broader than God hath made it; and Reignies loosed to Mens Lusts, as if Believers Sins were either none, or but light ones: For, God is not a Favourer of Sin, and whosoever do turn the Grace of God into Wantonness, undoubtedly they are ignorant both of the Law and of the Gospel. Wherefore the Law and the Gospel must be so tempered, that on the one Hand, none who would be at Christ, and through Him at Mortification of their sinful Nature be discouraged; and on the other Hand, that no Man, boasting of his Profession of Faith be strengthened in his Iniquity: For, this is the true Sense and Intent of God, both in His Threatnings and Promises, that none Despair, hearing Threatenings, but Repent and Live; and that none presume to Sin, upon hearing His Gracious Promises, but walk in fear before Him, *Ezek.* 33. 10, 11, 12. to *V.* 20. & Christ doth blot out from the number of the Saved all

them who break off, and make void any of the Precepts, and do teach Men so to do, *Mat.* 5. 19.

10. Because God doth make use of the same Arguments in His Word, both for Moral Swasion, and for effectual Operation of Saving Faith, and bringing forth Fruits of New Obedience; therefore the force of God's Arguments and Inducements (as occasion is offered) must so be opened up, and sharpned and pressed, that the Hearers, being soundly convinced of the Holiness, Equity, Verity and Necessity of the Lord's Commands, may at least be morally perswaded to yield unto them. And to this end, that Hearers must be exhorted, that they call to Mind and weigh such and such Arguments unto Duties, that by reasoning with themselves, they may prevail by God's Blessing to believe the Word of God: So did *Paul*, directing his Speech to the Governor *Felix*, brash the Castle of his Conscience with this Engine, that he near-by took it in, *Act.* 24. 25. and so did he deal with *Agrippa*, whom he near-by perswaded to become a *Christian*, *Acts*, 26. 28. and this was his endeavour to perswade all his Hearers to believe the Truth he taught, 2 *Cor.* 5. 11. *Knowing therefore* (saith he) *the Terror of the Lord, we perswade Men.* And the same Apostle hath taught all Christ's Disciples to exercise the Faculty of Reasoning, in the matter of strengthening their Faith and purpose of Obedience, that having set before them the Arguments which the Word of God doth furnish, they may sum up

up the Truth in Concluſions drawn there-from, and by holy Reaſoning, tye themſelves to believe and obey the Word of God, *Rom.* 6. 11. *Likeways* (ſaith he) by reaſoning, *reckon ye your ſelves to be dead unto Sin, but alive unto God through Jeſus Chriſt our Lord.* And giveth an Example of this Reaſoning, 2 *Cor.* 5. 14. 15. *The Love of God conſtraineth us, becauſe we thus judge,* &c.

11. Becauſe the Lord divers ways, according to His own Wiſdom, exerciſeth Men, that ſometime by His long-ſuffering Patience He leads them unto Repentance, ſometime alſo by His Word and Rods, He doth drive them thereunto; therefore let the uſe of all Exerciſes, all Temptations and Afflictions, and the uſe of all Benefits and Divine Diſpenſations of Providence, be carefully made uſe of, that Men may ſo look upon God's Bounty and Long-ſuffering on the one hand, and upon their own Sins and Ill-deſervings on the other hand, as they may be led and conſtrained in love to ſeek after ſo Gracious a God, and to flee for Refuge unto Chriſt, mourning for their provoking of Juſtice ſo oft againſt themſelves; and in whatſoever condition, of Proſperity or Adverſity, to ſubmit themſelves to God, however He ſhall be pleaſed to diſpoſe of them.

12. The Doctrine of Reprobation muſt not be determinatly applyed to any particular Perſon, how wicked ſoever he ſhall for the preſent appear; neither muſt the ſuſpicion which any Man may

have of his own Reprobation be foſtered, becauſe particular Reprobation of this or that perſon, is among the Secrets of the Lord, not to be medled with, whereof a Man may not give out Sentence before the Lord hath revealed His own Decree. But on the contrair, all the Hearers muſt be warned and preſsed to be wary to entertain any hoſtile thought of God, or to foſter ſuſpicions of Him as implacable, but rather think of Him as their faithful Creator: Juſt indeed, yet Merciful, Long-ſuffering and Bountiful, both to the kind and the unkind, as they ſhall find if they will ſeek Him: For, Satan will preſs this Temptation, hard enough, and foſter the ſuſpicion which he hath ſuggeſted againſt God, in the Minds of them whom God hath afflicted, albeit he get no Aſſiſtance by any imprudent and unjuſt application of the Lord's Word, unto this or that particular perſon, to conclude their Reprobation.

13. The Scope of all Doctrine muſt be this, that Sinners may be humbled in the ſenſe of their Unrighteouſneſs, Indigence, Infirmity and Unworthineſs; and being humbled, may be led unto Chriſt, believe in Him, and be more and more glued unto Him, and grow in the love of Him, and reſt their Souls upon Him, as God, one with the Father and Holy Spirit, worſhiping Him in Spirit and Truth, endeavouring according to their Vocation to advance His Kingdom in themſelves and others. And to this end, let neither on the one Hand His

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Incarnation, nor Humiliation in the Days of His Flesh, wherein He was in paying the promised Price of our Redemption, derogat any thing to the estimation of His Person, who is one God with the Father and Holy Spirit, God over all blessed for ever; Nor on the other Hand, His Majesty make Sinners stand off, or be afraid to make their Address to Him: but, by the contrair, that the Personal Union of the Divine and Humane Nature in Him, and His cloathing Himself with the Offices of Prophet, Priest and King, may allure all Sinners, who hear of Him, to come to Him as *Mediator*, Who will not deal with them who come unto Him as a Judge against them, but as an Advocat, Surety, and Intercessor for them, *and Who will save to the uttermost every one that come unto God through Him*, Heb. 7. 25.

14. For trial of a Man's Regeneration and coming rightly to Christ, and growing in Grace, the exercise of these Three Duties are necessarily required, to wit: 1. The exercise of Repentance, or the entertaining in himself of the sense of his natural Sinfulness and Infirmity to do good, and of the power of inherent Corruptions, whereby he may be made more and more to renounce all confidence in himself, and walk humbly before God.

2. The exercise of Faith, or the daily renewed employing of Christ for Grace, and actual Help in all things, as His Case requireth.

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3. The exercise of Love, or the endeavour or new Obedience, flowing from love to God and his Neighbour through Christ.

CHAP. IX.

Of the more special Application of Divine Covenants, for removing the Impediments of Regeneration.

WE have spoken of the prudent Application of Divine Covenants in general, it followeth that we speak of the curing of the Sicknesses of the Conscience concerning Regeneration more specially. Some of these Sicknesses, do tend to hinder Regeneration, that it be not wrought at all, whereof we shall speak God willing in the rest of this First Book. Other Sicknesses do tend to obscure the Work of Regeneration begun, and to foster Questions in the Regenerat Man, and make him doubt whether he be Regenerat or not? or whether he be in the state of Grace or not? and of these we shall speak some-what in the Second Book. And last of all, some Cases and Sicknesses of the Conscience, do tend toward the deceiving of the Regenerat Man about his present condition, wherein he is without calling his state in question at the first; and of these we shall speak in the Third Book.

2. As for the First sort, these Cases which impede and altogether marr Regeneration, cannot easily be numbered, because of the multitude of De-

Deceits whereby the Unregenerat are deluded; but it ſhall ſuffice for our purpoſe, to name ſome of them only for Examples cauſe; in handling whereof the way of Curing other like Caſes may be obſerved.

In handling of theſe Caſes, it is not to be expected we ſhould follow any exact Method, or accurat diſtinction of one Caſe from another; partly becauſe many Faults may be variouſly interwoven one with another; partly, becauſe in all theſe Caſes, the ſame Faults are found after divers ways to put forth their Poiſon. We therefore, that we may follow the eaſieſt courſe, ſhall divide all Unregenerat Men, impeding their own Regeneration, in three Ranks. The *Firſt* Rank ſhall be of thoſe who eſhew, ſo far as they can, all Examination of their own Conſcience, leſt it ſhould pronounce Sentence of their ſtate and diſquiet them. The *Second* Rank ſhall be of thoſe who do judge themſelves indeed according to the Law of God, but after Examination do deſpair of any Remedy. The *Third* Rank ſhall be of thoſe, who make a ſlight Examination of themſelves, and upon ſome ſlight pretence give out Sentence of Abſolution of themſelves which God will not allow.

3. As to the *Firſt* Rank, to wit, of thoſe that eſhew all Examination of their own Conſcience we ſhall name only Seven Sickneſſes, or Impediments, hindering their Self-examination and paſſing Sentence on themſelves. The

First is *grofs Ignorance* of their natural Sin and Misery, and of Deliverance to be had through Christ, and of the Duty required of them that are delivered by Christ. The Second is *a falfe Religion*, or damnable Error in Judgement about the Matters of Salvation and God's Worlhip: In which Error, so long as a Sinner doth ly, he cannot be humbled for the damnable courfe he is in, or put question about his way. The Third is *diffembled Unbelief* and Atheism, covered over with grofs Hypocrify, which under hand doth reject the rule of Examination. The Fourth is *the brutifh Stupidity* of the cauterized Conscience. The Fifth is *a vain pretence of Fear* to examine themfelves, left it drive them to Defperation. The Sixth is *a lazy Delaying* of Examination from day to day. The Seventh is *immoderat care* for Things of this Life.

4. Concerning all thefe Impediments hindering Self-examination, thefe Three Things are obfervable in general. 1. Albeit all, or fome, of thefe Evils may fall upon the Reprobat, yet are they not their proper Maladies: For, fome of the Elect before their Regeneration, may ly for a time under one or moe of thefe Evils. Wherefore the Paftor, hoping the beft of all, becaufe he knoweth not the Marks of Reprobation, muft deal with all his Hearers to guard them againft all thefe Evils; that the Elect, whom God will blefs with the Faith and Obedience of His Commands, may be Saved.

Secondly, We must destinguish between a voluntary Examination of the Conscience, whereunto the Godly do in their best condition set themselves daily, and a forced Examination and wakning up of the Conscience, whether the Sinner will or not. This sort of Examination, may come either by Preaching of the Word, an Example whereof we have in *Felix* the Governour, who at the Hearing *Paul*'s Discourse of Vertues and Vices, fell a trembling, *Act.* 24. 25. Or this wakning of the Conscience may come by Affliction whereof we have an Example of *Joseph*'s Brethren, whose Consciences did ly sleeping securely under the guilt of distressing their Brother *Joseph*, but by affliction at length were wakened, *Gen.* 42. 21. The Pastors part here is, not only to exhort Men to a Voluntair Examination of themselves, but also by the Sword of the Spirit, must labour to open the Apostums of proud Sinners, discovering unto them as occasion serveth, their Wickedness, and denouncing the Wrath of God against them, if possibly the Lord shall give them Repentance, as He did to the hearers of *Peter*, Act 2. 37.

Thirdly, Let not a Preacher be too sollicit and anxious about the success of his Labours, when he hath to do with obstinat Sinners, whose Consciences cannot be wakened, neither by Challenges, nor Threatnings, nor Exhortations: But after he hath used Means publickly and privatly, let him commit the matter unto God

God, Who will have Mercy on whom He will have Mercy, and whom He will He hardeneth. It may suffice him, that all Christ's Sheep will at length hear His Voice. Only let not the Pastor despair utterly of any Man, but even toward those that are Excommunicat, let him follow such a Course as may reduce them unto Repentance, as the Apostle giveth direction, 2 *Thess.* 3. 14. 15.

For removing of the first Impediment of Self-examination.

BUt that we may speak more particularly of the Cure of these Seven evil Diseases, for removing of the First Impediment, to wit, *gross Ignorance*; it is not needful to say much of Catechetick Instruction: seing in all Churches it is presupposed there is some Form of a Catechise, wherein the Rudiments of Saving Knowledge are set down, by way of Question and Answer, for the use of Children, and of the Ruder sort come to Years. Only, we offer to those that intend the Holy Ministery, this Overture, for disposing and preparing People, for a more easy up-taking of some formed Catechise: Because most part of formed Catechises, are somewhat larger than they can be read at one time, or being read can be explicat any other way than by parcels, so many Questions and Answers at one time, and so many at another time, which how hardly it can be all explicat to the whole Congregation, in a long time, Experience may bear wit-

witneſs;therefore it may ſerve to good purpoſe,if ſo many of the Ruder and Ignorant ſort, as may well be gathered together into one place at one time, the Paſtor ſhould profeſs before them all, that he purpoſeth to hold forth unto them,a ſhort ſum of Saving Doctrine, in Six or Seven Heads of Doctrine; ſo that in the ſpace of an Hour or thereby, before they diſſolve their Meeting,they may, if they be attentive and willing to learn, have ſome meaſure of ſound Light and Underſtanding of the Grounds of True Religion.

After which Preface uſed, let him ſo ſhortly or plainly as he is able, ſpeak ſomething, *Firſt*, Of the Creation of the World by God the Father, God the Son, and God the Holy Ghoſt, the only One True God in Three Perſons; and ſomething alſo of the Creation of *Adam* and *Eve* our firſt Parents, according to God's Image, in Wiſdom, Holineſs and Happineſs; and ſomething of the Covenant of Works made between God and them, including their Poſterity, the ſumm of which Covenant is this, Do this and live, but if thou ſin, thou ſhalt die.

Secondly, Let him ſpeak ſomewhat of the Breach of the Covenant of Works by our firſt Parents, in whoſe Loins we are all made guilty of Death, according to the Tenor of that Covenant.

Thirdly,Let him ſpeak of the Remedy provided in the Counſel of God, before time, but revealed timeouſly after the Fall of our firſt Parents,

to

to wit the Covenant of Redemption, between God and God the Son designed Mediator, Christ Jesus our Lord, the sum whereof is. *Gen.* 3. 15. *The Seed of the Woman shall tread down the head of the Serpent*, &c. That is to say, it is agreed in the Counsel of God, that the Second Person shall be born of a Woman, and suffer for the Sins of the Elect, and destroy Sin and Death, the Works of the Devil.

Fourthly, Let him speak of the Covenant of Grace and Reconciliation between God and Believers in Christ, the sum whereof is this, whosoever do acknowledge their Sin, and fly to Jesus Christ for Relief from Sin and Wrath, shall not perish, but have eternal Life.

Fifthly, Let him speak of the Two Seals of this Covenant, to wit, Baptism and the Lord's Supper, whereby the Covenant, with the Benefits held out therein to all Believers is sealed.

Sixthly. Let him speak of the necessity of Amendment of Life, and bringing forth of good Works, for glorifying God and probation of the Sincerity of their Faith.

Last of all, Let him speak of the Day of Judgment, when Christ shall come in the Clouds, and perfect to all His Elect and Believers in Him, all His Promises of Righteousness and eternal Life, and cast all the Wicked and Unreconciled into the fire of Hell. The same course may be taken with ruder Ignorants in private, whose Conscience is wakened with Terror. After that about

about the ſpace of an Hour the Paſtor hath ſpoken to all theſe Heads ſhortly, and repeated again, and inculcat at ſome other few Meetings, till the People have ſome-what underſtood the Buſineſs; then he may draw forth theſe Seven Heads in ſome few Queſtions, taking anſwer of the People in their own Words as they have conceived the purpoſe.

Theſe Grounds being laid, the Paſtor ſhall find, by God's Bleſſing ſome deſire and appetite raiſed in the People after more knowledge of theſe Grounds, and hope put in them to overtake a formed Catechiſe, and to have it by Heart as may be; To which end, the People muſt be encouraged by Promiſes on the one Hand. and ſtirred up by Threatenings on the other Hand, ſuch as are, *Joh.* 17. 3. and, 2 *Theſſ.* 1. 7. 8. and other like places.

Now when the People or any Ignorant before, is begun to underſtand theſe Seven Grounds, they muſt be preſſed to make uſe thereof; and that 1. They ſhould acknowledge their Sins and deſerved Judgement, according to the Covenant of Works, which curſeth every Sinner for every Sin. 2. That they ſhould fly for Refuge to Chriſt according to the Covenant of Grace. And, 3. That every one who is fled to Chriſt for Grace and Mercy, muſt take on His Yoke and endeavour new Obedience of His Holy Commands, by His Grace and Furniture.

For

For removing of the second Impediment.

THe second Impediment of Self-examination, which is an unrenewed Man's infection with some deadly Error in Religion, and this is not easily removed: for, the Conscience that is deceived by Error, absolveth the Sinner from the Crime, whereof the Error maketh him guilty, how grievous soever it be, and therefore so long as he lyeth in the Error, he securely contemneth all Accusations and Threatenings for his Error and erroneous Practice, till he be convinced of his Error. And usually Four Causes do concurr to obdure him in his Error. The First is, the Cunningness and Malice of the Devil, who when he cannot altogether obscure and suppress all the Articles of Saving Doctrine, nor banish the Scripture out of the World, he useth by his Emissaries (of old destinat to this Damnation) to spread Doctrines of Devils in the visible Church, whereby so far as he can, he may detain Men in their Sins.

The Second Cause is, the Wisdom of the flesh, which is Enimity to God, and therefore very bent to defend every Lust whereunto Men are inclined, and to fight against the Truth of God contrair to their Lusts.

The Third Cause is, the multitude of these who consent with the perverted Conscience, and avouch the same Error.

The Fourth is, the Righteous Judgment of God, who upon such as receive not the Truth in Love

love, ſendeth powerful Deluſions, and efficacy of Error, that they may believe a Lie, and ſo be Damned, who have not received the Truth in love, but have pleaſure in Unrighteouſneſs.

2. But becauſe the Paſtor cannot know any Man's Reprobation in particular, and therefore muſt take the beſt courſe he can for every Man's Salvation, who is under his Charge, if the erroneous Perſon cannot be content to fall upon Chriſtian Conference, in private with the Paſtor, it ſeemeth not expedient to fall flat at the firſt upon the Error wherewith he is infected, but to hold upon agreed unto Principles, and from theſe Grounds, lay open the Merit of theſe Sins, whereof the erroneous Party will grant himſelf no leſs guilty, than other Men will be found to be, and labour to convince him, that for theſe common Sins, no Ranſom can ſatisfy God's Juſtice, ſave the perfect Obedience which Chriſt gave to the Father, even to the Death of the Croſs, in name of all that flee unto Him for the benefit of Redemption. If the erroneous Party can condeſcend to caſt himſelf wholly on Chriſt's Mercy, offered in the Goſpel for Pardon of acknowledged Sin, then at another time the Conference may be further followed, and the Danger of the Error may be laid out before the Erroneous, and he no more urged for the time, but that he would conſider what hath been told him, and that he would by Prayer, for Chriſt's Cauſe, beg Light from God in the Point queſtioned: And ſo

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go on with him in all Meekneſs and evidence of Love to his Soul, as the Lord openeth a Door for uſing of all Means that may reclaim the Party erroneous.

3. But if the Error be likely to infect the Flock, let the Paſtor openly refute the Error or Hereſy, and that not only by hinting at ſome Arguments againſt it, but of ſet purpoſe once at leaſt, ſolidly ſhewing how contrair it is to the Word of God, and what are the fearful Conſequences thereof, that it may become in the ſight of the Judicious, no leſs vile and odious than groſs Tranſgreſſions againſt the Second Table of the Law; which ſort of Sins is more hated of natural reaſonable Men, than Sins againſt the Firſt Table: For Nature's light is ſharper ſighted in the mutual Duties of Man to Man, than in the Matters of God and Religion, wherein a Man hath no light at all in ſpecial, ſave that which is by Revelation of Scripture. The true Intent and Meaning whereof, if a Man be ignorant of it, or ſhall miſtake it, the Conſcience runneth head-long (without the leaſt ſecret check) after the Error and Darkneſs which Men naturally love more than Truth and Light.

For removing the Third Impediment.

THe Third Impediment of Self-examination, to wit, Infidelity, diſſembled and covered with groſs Hipocriſy, whereof the Man himſelf is conſcious, and ſtudieth to hide and delighteth him-

himself in his cheating of others, of all Evils is most hardly cured: Of this sort of Hypocrites are they, who think they can give a Reason of all their ways to any Man. And because they respect the Laws of the Kingdom, wherein they live, more than the Scripture, therefore they cover over all their Avarice and Cruelty with practice of Law, that Beholders, think what they please, can say nothing against their following of the Civil Law: For, such Men fear not God, and and are not afraid for His Judgement. And albeit they largely commend the Piety of Holy Men, before some Auditors, to whom they conceive their Speech will be plausible, yet under hand, and among such as themselves are, they do but laugh and scorn all such Piety, as puts Men in hazard of any worldly Inconvenience; For in those Mens Eyes the Simplicity of the Godly is Foolishness, and their Faith in God, in their estimation, is Madness, especially if for Defence of the truth of Religion they suffer Persecution. These Hypocrites the *Psalmist* calleth *unwise* and *foolish* Psal. 14. 1. *The fool hath said in his Heart, there is no God*; and vers. 6. *You have shamed the counsel of the Poor, because the Lord is his Refuge.* Such Men as these, albeit they feign themselves to be holy, yet in Heart they are Haters of all true Saints, in whom the Sparks of Grace and solid Religion doth appear, for so saith the Lord of them, *Psal.* 14. 4. *They eat up My People as they eat Bread, and call not upon the Lord.*

They have a form of Godlineſs, but in their Deeds they deny the Power of it; for, they believe never a word of what is preached of things ſpiritual, revealed in the Word of God: No wonder therefore that they will not examine themſelves, nor receive any Accuſation from their own Conſciences for any Sin of this ſort, which concerneth Godlineſs.

2. The Cauſes of ſuch Mens hardening of their Heart, may be Four; the Firſt is, the meaſure of worldly Wiſdom, granted to them and others like themſelves, above common People, with the conceit whereof they are ſo puffed up, that they care for nothing ſave this preſent World, they acknowledge no other Holineſs, but civil obſervance of humane Laws, as if Scripture and all Religious Exerciſes were to be referred to this only end, that Men living according to the Laws and Cuſtoms received, into the Societies they live into, ſhould ſtudy to make the beſt they can of this preſent World. And this worldly and carnal Wiſdom, is called, *Pſal.* 1. *The Counſel of the Ungodly*, becauſe all Ungodly Perſons do think it ſhall be more ſafe to walk in the ways of their Wiſdom, then to be hemmed in by the Laws of God.

The Second Cauſe of their Obduration, is carnal confidence in their worldly Proſperity, which they hope always to enjoy, and that by the Principles of their Wiſdom, *Pſal.* 10. 6. *He hath ſaid in his Heart, I ſhall never be moved, I ſhall never be in adverſity.*

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The Third Cause, is, The stumbling Block of the Cross and Affliction, wherewith they perceive the Godly, usually to be exercised. Upon which offence they stumble the more readily, because they judge, that the greatest part of the Affliction of the Godly proceeds from their own Imprudency, and do ascribe their own Prosperity to their own Wisdom, wherein they are so lifted up in their own estimation, that they despise all Men in comparison of themselves, *Psal.* 10. 5. *As for his enemies, he puffeth at them.*

The Fourth Cause is, the not observing, the slighting and despising of God's Judgements, concerning which they do not give credit unto God when He speaketh, and therefore do not make use of the Operation of His Hands *Psal.*10. 5. *Thy Judgements are far above out of his sight.*

3. Albeit there be very small hope of the Conversion of any such, because they cannot abide free dealing from any Man in private, for to give them any Admonition, is to them a Reproach, and they cannot endure it, and nothing can cut them at the Heart more, then that any Man should suspect them of Hypocrisy and Atheism; yet because no Pastor may despair of any Man, or judge him a Reprobate, so long as the long suffering patience of God inviteth him to Repentance, therefore the Pastor must deal with such Men in the general in his Sermons, that from the Scripture he may convince them of their Ignorance of God's ways and of their Atheism.

To which end and purpoſe, firſt, he muſt point ſuch Men forth in their colours as the Scripture doth deſcribe them, yet ſo as he hold himſelf in general in dealing with all ſuch Perſons without particular deſcription of any Man by particular circumſtances, whereby ſuch a Man one or moe of the Auditors may appear to be picked out and ſhot at.

Secondly, He muſt denounce gravely and with Compaſſion, the heavy Judgements of God againſt them.

Thirdly He muſt pull the Mask of civil Honeſty off their Face, and let them know the Righteouſneſs of Chriſt imputed to humble Sinners flying to Him, to be the only Garment to hide Nakedneſs, if poſſibly the Hearer may conceive hope, he may be forgiven his former Hypocriſy, and be allured unto Chriſt.

Fourthly, Let him often againſt ſuch Perſons make uſe of the Apoſtle's Admonition, 1 *Cor.* 3. 18. 19. *Let no Man deceive himſelf, if any Man among you ſeemeth to be wiſe in this World, let him become a Fool that he may be wiſe, for the Wiſdom of this World is fooliſhneſs with God, for, it is written, He taketh the Wiſe in their own craftineſs.*

Fifthly, Let the Paſtor obſerve the occaſion, if at any time it ſhall pleaſe God to lay Calamity on ſuch a Man; and then let him wiſely labour with all Meekneſs and Tenderneſs to awaken up his Conſcience, to take notice of the Sparks of Wrath, leſt he periſh in God's Diſplea-

pleasure, if he do not humble himself before God, and draw in to Christ; upon which condition let him make the fairest offers of Grace and Mercy that the Gospel can yeild to him, if possibly the Lord may give him Repentance and Faith in our Lord Jesus Christ.

For removing the Fourth Impediment.

THe Fourth Impediment of Self-examination, is the Stupidity and Senselesness of the Conscience, past feeling, as it were burnt, with a hot Iron. This Disease may be seen in besotted Epicures, given to their Brutish Lusts, who are so carried on after their furious beastly Affections, that they have no more power over themselves then Beasts, and such Monsters of Men by frequent sinning have extinguished all sense of Sin; for, albeit by Nature there is some remainder of Light in fallen Man, whereby the Work of the Law may be found written in their Heart, as far as to make them inexcusable, when they do contrary to it; and albeit there is left in the Natural Man some natural power of the Conscience to vex him that rebelleth against it, to restrain him thereafter from doing the like, yet some have so sold themselves to the Lust and Wantonness of their flesh, that they will not hear any Admonition or Check of the Conscience, which might make any remorse, but do run madly after all sort of Uncleanness, corrupting themselves as brute Beasts.

The like Diſpoſition may be ſeen in openly prophane Perſons, who not only in their Deeds have denied the power of Godlineſs, but alſo renounce the profeſſion of all Form of Godlineſs, and ſhameleſly foam forth their Ungodlineſs, as an open rotten Grave caſts forth the ſtink thereof. Of this ſort are theſe who when they do Blaſpheme will not be reptoved. *Pſal.* 12. 4. *Our Tongues are our own, who is Lord over us?* and who as Dogs do trample under-foot all Holy Things, and rent them who reprove them, and who inſult over the Godly in their affliction, ſaying with *David*'s Enemies, *where is there God?* and who openly ſcorn all Religion like theſe deſperat Scoffers, 2 *Pet.* 3. 4. ſaying *where is the Promiſe of his coming.* Such as theſe are practically Atheiſts, and in ſome ſort alſo in their Minds: For, albeit they have ſome natural Principles of a God-head imprinted on them, yet they ſmother all knowledge of God, and belch out their own ſhame againſt God and Religion, and all the Godly.

2. Of Men's falling unto ſuch a fearful Abomination; Four Cauſes may be rendered. The Firſt is, the Man's violence uſed againſt his Conſcience frequently, in committing of grievous Sins wittingly, and from the ſlighting of the Admonitions of the Conſcience, ariſing up to the contempt of all Accuſations, which the Conſcience can lay in againſt him, and at laſt boldly riſing up againſt the Conſcience, as it were, to be avenged of it, for rebuking him, by committing

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these same Sins most frequently, for which he hath been oftnest reproved by his Conscience. The Second Cause may we reckon the Devil, who thinketh it too little to allure Men to Sin, and harden their Heart in it, and spoil them of all sense of their Sin, except he also draw them to renounce God and bark against Him, and become like the Devil himself, so far as he can drive them. The Third Cause, we make the Holy Justice of God, giving over the Man who contemneth the Light and Checks of his Conscience, unto a reprobate sense, that being deprived of common use of Reason and Judgement, he may run mad in his Sin like the Devil: For, if God did punish the Heathen so for this sort of sinning, *Rom.* 1. 28. what wonder He punish seven times more them, who thus rebell against the Light of Holy Scripture? yea, these that do not come to this hight are punished, by giving them over to strong Delusions, 2 *Thess.* 2. 11. The Last, but sinless, Cause, is the deep Wisdom of God, who suffering such Wretches to fill up such a measure of Sin, doth make manifest to all Beholders, the power and poyson of in-born Sin in Man, and draweth forth to light the natural Enimity of Man against God, the Seeds whereof is in all Men, and could hardly be believed to be incident to Men, except it were by Experience seen and found in some Men.

For Remedy of this Evil, it is too little that such a Monster should be driven from all Church

Society, and given over to Satan; it is the part of the Magistrate to bind Beasts and mad Devils, and punish them as it becometh the Bearer of the Sword to do, for avenging of Evil-doers. But, if the Magistrate do not his part, yet, let the Pastor do what in him lyeth; for, albeit the Scripture giveth small hope of the recovery of such vile Monsters, because of the Stupidity of their Conscience, that cannot be wrought upon by Man, yet seing such evils have been found, even in some Elect, as *Manasseh* and some of the *Corinthians* before their Conversion, 1*Cor.* 6. 9, 10, 11. and because Experience hath often found, that some of this sort going to publick Execution by the Magistrate, have been Converted and Saved by Faith in Jesus Christ; a Pastor should not altogether despair of such vile Men, but essay what may be done by Conference, especially when God sends Calamity on them, or the Magistrate executes Justice on them for any Crime, if possibly such Miscreants, being convinced of their perverseness, may Repent and fly to Christ, the Redeemer of such as fly unto Him.

For removing the Fifth Impediment.

1. THe Fifth Impediment of Self-examination, is a false Fear of no small danger to their Souls, if they should rip up their Conscience for by-gones; for, seing they feel themselves quiet, they think it were unprofitable and dangerous to trouble their own peace. Such persons

ſons will tell you, that their Faith is truely ſet on God, and that they never had any doubt or ſuſpicion of God's Love to them, and therefore dare not trouble themſelves with Self-examination: First, becauſe all Sermons bid them firmly truſt in God. Secondly, becauſe they know, if they ſhould trouble themſelves with Self-examination, they might ſoon weaken their Faith, as they conceive. Thirdly, becauſe they know the ſubtility of Satan as they ſay, to whom if a Door were opened by ſearch of their old ways, they fear he ſhould over-charge them with Accuſations, and drive them to Deſperation as (ſay they) it hath befallen ſundry, who after wakening their Conſciences, never reſted till they put hand in themſelves, not being able to bear the Torment of their Conſcience.

There are other ſome, who, nill they will they, are drawn before the Tribunal of God's Judgment, and their Conſcience beginneth to ſtir againſt them, which ſo ſoon as they do perceive, incontinent they interrupt the Proceſs. Such a one was the Heathen Governor *Felix*, *Act.* 24. 25. who after hearing, for a little, *Paul*'s diſcourſe of Righteouſneſs, Temperance, and Judgement to come, did tremble, and therefore deſired *Paul* to forbear for the time. Of this ſort alſo are they who do with-draw themſelves from Church-meetings, and hearing of publick Sermons, leſt they ſhould be troubled with the ſerious Speeches of a faithful Paſtor. Some are alſo of this ſort, who

who take the course that King *Saul* did take, and call for a Minstrel, or for merry company to suppress the voice of their barking Conscience, or do by some such way divert their Conscience from entering in Judgement with them.

2. The Causes of this Evil in the un-regenerat Man, may be found these Four, (besides others more particular) First, Ignorance of the Duty of Self-examination prescribed of God, *Ps.* 4. 4. or a voluntar mis-kenning that such a Duty is required of all. The Second Cause is a fixed purpose to go on securely in their old Ways. The Third Cause is the sense of the sweetness they imagine they do find and have found of a long time in the carnal rest and sleep of their Conscience. The Fourth Cause is a Perswasion, that they could not rid themselves out of the grips of their Conscience, nor endure the blind blows, which Conscience, set down on the Tribunal, should inflict on them; which Sorrow and Vexation they conceive they cannot otherways shew, but by throwing down their Conscience from the bench, that he enter in no process against them.

3. When the Pastor hath to do with such a Man, his first care must be, that this blind fear may be drawn forth to the light, by shewing him, that this his flying from the light and hiding himself in darkness, is to no purpose, and that there is no place for him to fly unto and hide himself from God. Secondly, let him press the

the Decree of God, that all Men must once die, and then come to Judgement: wherein he cannot miss perpetual Condemnation and endless torment from an angry Judge; except he now judge and condemn himself, and fly to Christ the Mediator while it is to day, while Christ is exercising his Mediatory-office, and is inviting all Sinners to Repent, and calling all weary and heavy loaden to come unto Him. Thirdly, let the Pastor shew to these fearful Persons, that this their Fear is groundless; For, if they mind to draw in to God they need not fear to confess all their Sins and fly to His Grace, which if they do not, the Sleep which they love to ly into is deadly, because God hath said, *There is no peace to the Wicked*, Isa. 48. 21. Fourthly, let him press the Precepts for Self-examination and judging our selves, *Ps.* 4. 4. and trying whether we be in the Faith or not, 2 *Cor.* 13, 5. except they would chuse to be judged of God without Mercy. But seing here we speak to Pastors, or to such as aim at the holy Ministry, we need not insist, but with the Apostle, 2 *Tim.* 2. 17. pray the Lord to give His Servants Wisdom and Prudence in all things.

For removing the Sixth Impediment.

THe Sixth Impediment is, a lazy and sluggish putting off of the Duty of Self-examination from time to time. And many are guilty of this Sin-

sinful Folly, who will grant, that it is a Duty lying on them to set their Conscience on work for trial of their state or condition, but like ill Debtors, who, promising to pay as oft as they meet with their Creditors, do notwithstanding put off time, and delay the work from day to day: Such Mens Disposition in spiritual Things is well resembled in the Description of the Sluggard, Prov. 6. 10. *How long wilt thou sleep, O Sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep. So shall thy poverty come as one that travaileth, and thy want as an armed Man.* And *Prov.* 26. 14, 15, 16. *As the door turneth upon his hinges, so doth the slothful Man upon his bed. The Slothful hideth his hand in his bosom, it grieveth him to bring in again to his mouth. The Sluggard is wiser in his own conceit, than seven Men that can render a reason.* Such are our lazy Delayers of Examination, of whom we speak, they cannot endure to be at pains to search their Ways, or commune with their Heart: But, so long as God suffereth their Conscience to sleep, so long they put off the Duty of searching themselves, and ly still in Security, esteeming it a Torture to have their sluggish Sleeping any way interrupted by any person.

2. Of this evil Disease, Five Causes may be given: The First is, The abhorring of all Pains in spiritual Duties, how profitable soever Diligence might prove. The Second Cause is, the bewitch-

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ing sense of sweetness they conceive they feel in this their idle Carriage, The Third is, The deceit of the Sluggard's Heart, still promising to follow his purpose of Amendment of Life from day to day, and yet, albeit deceived a thousand times, he doth give credit to his own false Heart, The fourth is, A false Opinion which the *Sluggard* entertains of his own spiritual Abilities, as if he were sure he could repent at any time; and that if any Sickness or appearance of Death should befal him, he would then undoubtedly make his Reckoning with God, and crave Pardon, and so be Saved; and in such pleasant Dreams he counteth himself a much wiser Man, then many who do put themselves to daily toiling and vexation by keeping their Conscience on the Rack-stock, when with less Misery they might follow his sluggish way of it. The Fifth, but sinless, Cause is, the Lords lengthening of Prosperity to the *Sluggard*, which although it should lead him to Repentance, yet he becomes hereby more and more drunken & lulleth himself over in a deeper Sleep.

3. This *Sickness* is not easily Cured except the Lord take up a Rod and rouse the Slugard out of his Sleep. But as for the *Pastors* part, he shall do well in private, if the Sluggard confess his Fault, and howsoever, to set an edge on the Law in publick, that all such Sluggards may apprehend the real Danger their *Soul* is into, by delaying their Repentance, because the endurance of this brittle and frail life is most uncertain; for the Fool

Fool knoweth not whether the very next following night after Admonition is given to him, his *Soul* shall be taken from him. Secondly, he must know, that the longer he delay, the number of his Sins and the hardness of his Heart, and the wrath of God against him, do daily grow to a higher measure. Let the *Sluggard* then be convinced of his Madness, if he shall delay for an hour by acknowledgement of his *Sin* and flying to Christ to vomit up the deadly poison of his sweetest *Sins*, and to have the hot burning Wrath of God against him extinguished. Thirdly, let the Deceits wherewith he beguileth himself be laid open and refuted, and an offer be made unto him, whether he will chuse that His Conscience be tormented for ever in the Society of unclean Devils, after a short while sleep in Sin in this Life, rather then while he hath time while Christ offereth Himself Mediator in His Gospel, while he may have the sweet fellowship of the Saints, he will chuse to put his Conscience to it and acknowledge his Sins, and fly to Christ that he may have peace with God, and so be Saved for ever.

For removing the Seventh Impediment.

THe Seventh Impediment of *Self-examination* is the too earnest care for earthly things, & the Mans involving himself in the *Affairs* of this Life: For there are many who do not refuse the Duty of trying their own Spiritual state and condition

dition, who notwithstanding of this conviction of their Duty, do spend all their time in the Businesses of this World, wherein they are so involved and carried head-long, that they pass perfunctoriously all Exercises of Religion, and do neither wait for the Direction of God's Word, or of their own Conscience, about what they have to do, nor call themselves to account for what is past, done or not done. Of this sort are these, of whom Christ doth speak, *Luke* 14. 18. who being invited to a free Supper, answered, some of them, *I have bought Land*, another, *I have married a Wife*, another, *I have bought a yoke of Oxen*, &c. and so sought to be excused, for their not coming to the Marriage, all pretending their earthly Affairs, as a just reason of their slipping of the invitation given them. Of this sort of Men speaketh Christ, *Matth.* 13. 22. *He that received Seed among the Thornes, is he that heareth the Word, and the cares of this World, and the deceitfulness of Riches chock the Word, and he becometh unfruitful.* This sort of Men are complaind of, *Jer.* 8. 6. *I hearkened and heard, but they spake not aright, no Man repented him of his wickedness, saying, what have I done? Every one turned to his course, as a horse rusheth into the Battel.*

2. Of this Evil, Four Causes among others may be given: First, inordinat Concupiscence of earthly Things. which eateth up all the time and travel, which the love of Things spiritual doth call for, and, as it were, spurreth the Man to the immo-

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derat purſuing of things temporal. The Second Cauſe is, The beguiling of the Conſcience under the pretence of ſeeking what is lawful and neceſſary for a Man's well-being in this Life, as if a Man's ſpending of His Care and Pains, and and time in earthly buſineſs, in it ſelf lawful, were ſufficient excuſe for neglecting Things ſpiritual and heavenly; or, as if it were not required of all Men that hear the Word of God pointing out the way of Mens Salvation, to prefer that one thing neceſſary before all Commodities of this Earth; For, *what can it avail a Man to gain the whole Earth, if he loſe his own Soul?* The Third Cauſe is, the Deceitfulneſs of Riches, which every Man naturally is enclined to purſue too eagerly, and which many pragmatick buſie Men do attain: For God uſeth to recompence every Man's Diligence in a lawful Occupation with a ſort of external Reward of the ſame kind with his work: This Succeſs and Rewarding of Men's Induſtry and Pains, by increaſing buſie Men's Riches, earthly-minded Men, do interpret to be the ſpecial Bleſſing of God, and an Approbation of their immoderat purſuing after things earthly, wherein they are much miſtaken; for God never ordained any Man's civil Calling to be a hinderance of the ſpiritual Welfare of his Soul, and if any Man neglect his Soul and purſue worldly Riches, if he obtain them, what can be ſaid? but *verily he hath his Reward,* and cannot look after the fruit of Pains taking in ſpiritual Mat-

Matters which he neglected. The Fourth Cause is, a light estimation of the Word of God, and of Matters concerning Salvation which by Reason they fall not under sense and present possession, but are offered to us in Promises, and are not bestowed for the present, therefore many are less careful for things promised after this Life, and do follow the more eagerly after such things whereof they can take hold in this Life.

3. The way to cure this Malady, so far as pertaineth to a Pastor, is, that both in publick Sermons and private Conferences, he give unto things lawful, and to the following of a Man's civil Calling, the own room and time, and wisely let Men know the subordination of all civil Affairs unto the welfare of their Souls, and so to lay open the peril of Mens Souls when they are following too too eagerly their civil Vocation, as in the mean time he do not condemn Mens diligence in their Callings, but that he give Directions for such a wise Moderation of every Man's care about things of this World, that the precious Excellency of the Soul, and the infinite worth of eternal Life be first, and above all earthly Things provided for, and that in the using or conquesting of Riches, no prejudice do come to his own Salvation, which is not possible a Man shall do, if he do not daily examine his own Conscience carefully, and keep it in a tender Disposition, resorting to Christ upon all occasions for pardon of daily Sin, and keeping

Him, that if Riches increase, he may not set his Heart thereon, but may be forth-coming to the Duties of Charity towards others as his power shall be, and opportunities shall be offered.

CHAP. X.

Concerning them that are like to Despair.

WE have spoken of the First sort of them who do hinder their own Regeneration by abhoring, declining, delaying and shifting off of the Examination of their Consciences. The Second sort or rank of those who hinder their own Conversion, is of such as after the wakening of their own Consciences, whether voluntary or by compulsion, do Despair of all Remedy offered unto them in the Gospel of Grace in Christ, and renouncing the Counsel of God, do follow the Counsel of Satan, and their own Heart.

2. We distinguish a voluntary Examination of the Conscience from a compelled and enforced Examination thereof, as was hinted at in the former Section: For, it is one thing to say of a Man, he hath voluntarily Examined himself, and found out his Ditty, and deserved Judgment and to say of him, he is forced to Examine himself, and in himself, to receive Sentence according as his ways have been: For, there are many who will not judge themselves, yet after are forced un-

unto it againſt their will: Theſe are ſaid to judge themſelves voluntarily, who, by a free Act of their Will, do enter themſelves to be judged of their own Conſcience, and do go about the work either ſlightly and perfunctoriouſly, or ſtrictly and exactly according to their knowledge of the Rule: But a compelled Examination is ever more exact and ſtrict, and joined with the Caſtiſement of the Sinner for neglecting, or ſlighting, or delaying of Examination, *Pſal.* 50. 21. This Diſtinction is holden forth to us by the Apoſtle, 1 *Cor.* 11. 31, 32. *If we would judge our ſelves, we ſhould not be judged: But when we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the World.* Both theſe ſorts of Examination have a Bleſſing following upon them, when Chriſt is fled unto after Examination: But if Chriſt be not fled unto, then Deſperation may follow upon both ſlight and ſerious Examination, both upon voluntary and enforced Examination.

3. We do not take *Deſperation* here for every Diffidence of God's performing of Promiſes, or of God's making good of His Gracious Offers, but for Diffidence to obtain Reconciliation with God, or to find Mercy through Chriſt the Mediator. Neither do we call by the Name of *Deſperation* every Diffidence to obtain Mercy and Reconciliation, caſt in Man's Mind by the tempter Satan, and yeilded unto for a time under the ſenſe of God's Wrath: For at ſome fits, the Diffi-

dence will be found in renewed Saints, as in *Jonah* Chap. 2. 4. *Heman* the *Ezarite*, *Psal.* 88. 16. *David* Psal 116. 11. who seemed to themselves for the time to be cast off, but did swim out of this Deep by Faith. Neither do we take *Desperation* for every short or long ecclipse of Hope wherein a distressed Soul seems to its self to despair, yea, and may possibly utter and profess they do despair, and in the mean time will not renounce the use of the Means, whereby they do get or recover Hope: Such was the Condition of *Heman* the *Ezraite*, *Psal.* 88. 14. 15,16. *Lord why castst Thou off my soul? why hidest Thou Thy Face from me? I am afflicted and ready to die from my Youth up, while I suffer Thy Terrors I am distracted.* He thought he was cast off, yet for all that he went on daily praying for the sense of Mercy and found it, and was directed by God to acquaint the Church unto all Generations with his long and sad Exercise. But we take *Desperation* for a prevalent Impression made by Satan upon the Spirit of a Man, that God will not shew him Mercy, and so fixed in him, as the Man resolveth not to deal with God any more for Mercy.

4. Of this properly called *Desperation*, there are two sorts, one which we may call Careless and Secure Desperation, another which we may call Anxious and tormenting Desperation. *Cain's* Desperation in his last Resolution, was of the first sort, and *Judas* Desperation was of the other sort.

sort. We call that a Careless Secure Desperation, when a Sinner, being convinced of his gross and many Sins, either believeth not God's Word, or conceiveth God implacable and irreconciliable, and to have destinate him to destruction according to the Sentence of the Law, pronounced against such Sinners as he knoweth himself to be, and so doth harden and obdure himself against all Threatenings, and goeth on in his own ways, resolved to take Ease and Pleasure in the World, so long as he liveth, and not to make himself miserable before the time: Such was the Desperation of carnal *Israelites*, *Isa.* 22. 13. who hearing the Threatenings of the Prophets concerning the just Judgments of God to come upon them, when they should have humbled themselves in Prayer and Fasting, in Sackcloth and Ashes, and sought Mercy from God, they did set themselves to make good cheer, and to feast one another, saying, *Let us eat and drink, for to morrw we shall die.* Of this sort were also these in *Ezekiel's* time, *Chap.* 33. 10. *Thus ye speak*, saying, *If our sins and transgressions be upon us, and we pin away in them, how shall we then live?* They do not deny that they are loadened with Iniquity, they doubt nothing of the Righteousness of the threatned Judgment; but, comparing the Justice of God's Judgment with their Sins, and, laying aside all thought of a Remedy from God's Mercy they flatly Despair, as if there had been no Remedy provided in the Word of God for them,

or as if the Threatenings had been pronounced, as Sentences pronounced absolutly without exception of their Repentance.

5. The Causes of this Evil, are specially these Three: The Frist, is gross Misbelief of God's Word, contemning all Threatenings, as but the words of an angry Prophet stirred up to vent his Passions against People. The Second, is the perverseness of corrupt Nature, so hardened with the custom of sinning, that the Conscience not being terrified with God's Threatenings, is nothing moved with inward Accusations, which they know to be just: whereupon they resolve neither to seek for Mercy, nor care for Reconciliation with God, nor to shed with their carnal Pleasures and sinful Lusts, but will go on in their own ways, and take their hazard. The Third is a false perswasion, that it is impossible they can be reconciled to God, arising partly, from the vileness of their former Life and grossness of their Sins, partly, from the Ignorance of the Gospel, and of the Rich Grace of God offered to the worst of Sinners, who shall forsake their former ways and fly unto Christ; and partly, arising from the Ignorance of the Scope and End of the Law, which is appointed to be a Pedagogue to lead and draw Men unto Christ, after their conviction of Sin by the Law, how grievous soever their Sins have been.

6. The Remedy of this sort of Secure Desperation is very hard, and in some incurable, namely

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these, who do not believe the Threatenings and go on still in Unbelief; or, do believe the Threatening, but are so weded to their Lusts, that they will not change their course and manner of sinful carriage, come what may come, but resolve to eat and drink and be merry while they live: Concerning whom the Prophet *Isaias* saith, *Chap.* 22. 14. *It was revealed in mine Ears by the Lord of Hosts, surely this Iniquity shall not be purged from you, till ye die, saith the Lord of Hosts.* The best ground of Hope is of such, who through Ignorance of the End of the Law and offer of the Gospel, have taken up a false Perswasion of their desperat Estate. Now because the Pastor hath no Warrand to read the Decree of any Man's Reprobation in particular, his care must be in private and publick, to waken the Epicures, and all besotted in their Sins, out of their deadly sleep; laying before them, from Scripture, the unextinguishable Fire of Hell, and the Torments of the Damned, to be endured for ever, by the Impenitent and Unbelieving Sinner, on the one hand; and on the other hand, making Offer of Remission of Sin and Reconciliation to all who shall forsake their former vitious ways, and be content to embrace Christ Jesus for their Righteousness, Sanctification and Salvation. And to this end, let him certifie all his Hearers, that Threatenings are not intended of God to drive away any Man to Desperation, but to lead all to Repentance, that they may be Saved, and that the

exception of Repentance and Faith in the Redeemer, is to be understood in every Threatening, for so the Lord hath made a plain Commentary upon all His Threatenings and all His Promises also, that He be not for ever mistaken, which is this in summ, that by His Threatenings He doth not intend to make any Man to Despair, but to Repent and turn to God; and that by His Promises He doth not intend, that any Man should presume to Sin, or turn His Grace into Wantonness, as is at large set down, *Ezek.* 33. from *Ver.* 10. to *Ver.* 21. and *Chap.* 18. from *V.* 21. to the end.

Of Anxious Tormenting Desperation.

ANxious and Tormenting Desperation is when a Sinner, from the apprehension of his guiltiness of irremissible Sins, and fear of inextricable woful Misery, wherein he hath thrown himself, doth cast away all hope of Relief to be had, and so is tortured and vexed within himself without rest. In this sort of Desperation, the miserable Man having wrestled a while, doth either turn himself to a carnal temporary Consolation in this World, and maketh choice of a careless and secure Desperation, that he may be rid of present Anxiety, or else he resolveth to dispatch himself by some sort of Self-murder counting it more easie to die by his own hand, then to live and endure the tormenting Vexation of his own Mind.

2. As for that sort of anxious Desperation, which after the sore byting of the Conscience once wakned, falleth back again in carnal Security, it is most perilous and giveth very small hope to the Pastor, or Faithful Friends who perceive the Man after fearful wakening of His Conscience, to have fallen back to his old ways, and turned careless of the Means of Salvation: For, such a Man, is of set purpose and resolvedly wicked. Such was the Desperation of *Cain*, who, after a whiles lamentation and houling for the Curse pronounced upon him by God, plucked up his Heart, departed from the Society of the Church, where God giveth His presence, and goeth into the Land of *Nod*, or voluntary banishment, and giveth himself over to building of Cities, *Gen.* 4. 13. 14. Such also was the Desperation of *Esau*, who, when he saw he was excluded from the spiritual Blessing of the Birthright, laments a little, and then turned himself toward the Earthly Blessing, and fought all his Consolation in it, *Gen.* 27. 34, 38. yet such Men must be dealt with, if God possibly may bless the Means.

3. As for the other sort of Anxious Desperation, except it be cured by God's Blessing of the Means used, it draweth on voluntary and deliberat Self-murther. We put a difference between *Brute Self-murther*, and *Voluntary* or *Deliberat* Self-murther: For this beastly Brute Self-murther, may befal mad Persons, furious melancho-

cholious, distracted Persons, or such as are beset by some evil Spirit, in whom the Faculty of Reasoning is so impeded, that without the use of Reason or common Sense, they are carried to destroy themselves some way. Such Persons can hardly be called *Voluntary* and deliberat Self-murtherers, because they are neither able to observe and discern their own condition nor their danger, wherein they are, nor any circumstances which might hinder them from the Mischief; and therefore it cannot properly in this Case be called Desperation, because the miserable Person is not so much capable of Reason as to consider the Grounds and Motives of Hope or Despair.

But voluntary Self-murther, proceedeth from properly called *Desperation*, because the wretch, after deliberation, how to escape from Misery lying on and coming on, when all Reason of Hope seemeth to fail him, he casts away any further inquisition after the Remedy; and out of apprehension, that he can be in no worse case after his Death then he presently feeleth, & that he can no other way be rid of his present Torment than by Death wittingly willingly putteth hand in himself. In this voluntary Self-murther sometime the sense of Wrath for Sin committed doth predomine as in *Judas* the Traitor his Desperation & Self-murther; sometime the apprehension of more worldly Misery, more bitter than Death, doth predomine, as in King *Saul*, who chooseth rather to fall on his own Sword, then fall alive into the Hands of the

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Philiſtines, 1 *Sam.* 31. 4. and in *Achitophel*'s hanging himſelf, when he foreſaw what Miſery ſhould come upon himſelf, when his Counſel was not embraced by *Abſalom*, 2. *Sam.* 17. 23.

4. To ſpeak of Self-murther in generel, requireth a Treatiſe larger than our purpoſe doth permit; it ſufficeth us to ſpeak a little to it, as the Temptation thereunto, and Deſperation of finding God's Mercy, is a hinderance of Regeneration. To this end, where any fear or ſuſpicion of any intention toward this fearful Sin doth appear, all Meekneſs ſhould be uſed by all that have intereſt in the Perſon ſuſpected, that may ſerve to ſave the vexed Party, from ſuch a Miſchief; God muſt be in called and requeſted for relief unto the patient; Phyſicians ſhould be called, and moe Paſtors then one, if they can be had, the Soul in danger muſt by Friends be watched and waited on, in a prudent manner Night and Day, that he never be alone. If the Perſon be capable of Reaſon, he muſt be dealt with freely to confeſs his Temptation and purpoſe toward this Sin, the Cauſes moving him muſt be enquired after; and if they be other then the ſenſe of Sin & Fear, or feeling of God's Wrath, then courſe muſt be taken to make the Party ſenſible of Sin & to fear God's Wrath, & to conſider, that if they give way to that Sin they are tempted unto, they do no leſs, in effect then caſt themſelves in Hell, where the Juſtice & Wrath of God ſhall ly upon them without hope of eaſe or ending of their everlaſting Torment

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from which fearful Destruction, they may be preserved both in Soul and Body, if they shall acknowledge their Sin, and fly to God in Christ offering Grace and Pardon of Sin, and Delivery from Hell and Right unto Heaven, promised to all and every one who shall embrace Jesus Christ for their Redemption. And for these, whose Vexation is mainly from the Conscience of heinous Sins, and felt Wrath of God pursuing them, the Grace offered in the Gospel must be cleared unto them and inculcated; if they can be moved to give Reasons of their Fear and to propone their Doubts, who knoweth what Blessing may follow on their free-dealing, and from faithful Answers from Scripture returned unto them? Conferences of experimented Christians may with profit be made use of in the Patient's Audience, whereby the Party may receive both increase of Knowledge and some beginnings of Comfort. Among other Means, Godly Persons who have in their own Exercise had Experience of such Temptations, and have gotten Victory by flying unto Christ, may serve much by their Conference to encourage them. In some of those tempted Souls, Tokens of good hope will shortly appear, in others it may be, none can conjecture what shall be the event, till the time declare it, whether Justice or Mercy was intended of God; for both in the Elect, who are cured of this Disease, and in the Reprobate, who perish in their Sin, the same Symptoms may appear; if the

the Anxiety and Expreſſions of the one and the other be compared: Therefore care muſt be had of every one under ſuch Temptations, whatſoever the event may be, and the Lord's Bleſſing waited for in the uſe of the Means, Scripture ſheweth us how hard Exerciſes God's dear Children have been under. Beſide many other Saints we ſhall only name two Witneſſes, the one is *Heman* the *Ezraite*, that precious Soul, not much inferior to *Solomon* in Wiſdom, 1 *King.* 4. 31. of whom no Man could ſay, he was a weak Brain, and Hypochondriack, or Melancholious Perſon, whoſe ſad Exerciſe ſtands regiſtrated (*Pſ.* 88.) for many Man's Comfort. The other witneſs ſhall be *Job*, whoſe Perplexities we read in his Diſpute with his Friends, and how he taſted of this bitter Temptation alſo, *Job* 7. 13, 14, 15. *When I ſay my Bed ſhall comfort me, my Couch ſhall eaſe my Complaint, then thou skarreſt me with Dreams, and terrifies me with Viſions, ſo that my Soul chooſeth ſtrangling.* Behold, there is a very ſad Exerciſe of the moſt Holy and Righteous Man on Earth; there is a ſore Temptation even unto Self-murder, but how is this Temptation overcome? Firſt, he doth not hide his Temptation, but openeth it up in the worſt ſhape: This giveth the Temptation vent, he will not conceal it, nor be Satan's Secretar in this; and this is one Mean to weaken the Temptation. Then he preſenteth it before God, and poureth out his Complaint unto the Lord, and this giveth him the Victory. So let

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all Souls Tempted unto Desperation do, and and cleave to God in Christ, and they shall be victorious also.

CHAP. XI.

Concerning them that Absolve themselves without Warrand.

THe Third Rank of those that impede their own Regeneration, remaineth to be spoken of. Of this kind are all they, who, after they have slightly examined themselves, and are convinced of Sin and Deserved Death, if they were dealt with in rigor of Justice do unwarrantably Absolve themselves, deceiving their own Conscience by a Fallacy, false Sylogism, or captious Reasoning, and from the Conscience, as from a blinded or seduced Judge, do draw forth a Sentence of Absolution to themselves which God doth not allow. All such Persons do either lay down some false Principle or Ground for Absolution of Sinners; or, if they lay down a true Ground, they make wrong Application of that Ground to themselves, and so beguile themselves miserably.

The first sort.

SOme do grant themselves to be Sinners, but do perswade themselves, that God is so Merciful as He will not destroy any Man for Sin: which Principle being once laid down, no

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wonder such Men go on in their own way, and sing a *Requiem* to their own Souls. Of this sort of Men the Lord doth speak, *Deut.* 29. 18, 19. shewing, that He makes His Covenant with His People, *lest there should be among you*, saith He, *a root that beareth Gall and Wormwood. And it come to pass, when he heareth the words of this Curse, that he bless himself in his Heart, saying, I shall have peace, though I walk in the imagination of my own Heart, to add drunkenness to thirst.* It is possible, few shall be found so impudent, as that they dare in expres terms, profes this their Mis-belief of God's Justice; yet, they are not a few who foster this Error in their Heart, who having, as it were made a Covenant with Death and Hell, are far from fearing to perish in their Sins. In this sort are all they to be ranked, who conceive, that all the Threatenings in the Scripture are given forth, to the intent, that Men, being bridled by Terrors, might compose themselves to a more Humane and Social Life among others; who, lest they should seem Atheists in word, do cry up God's Mercy, Bounty and Love to Man, so as they make small reckoning of the Lord's Truth and Justice, even as if the Justice of God in punishing Rebels, could not consist with His Mercy to the Penitent, or as if the end of creating Man, could not be obtained, if obstinat Sinners be destroyed.

2. The main Cause of such Error is an obstinat purpose to walk after the Counsel and Imagina-

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tion of their own Heart; and becauſe they cannot quiet their Conſcience in following their own ways, except in promiſing to themſelves impunity in their Sinning, they preſume confidently to go on in their own ways againſt all Threatenings, and ſo do blow their Conſciences blind. Such profane Preſumption, although it deſerveth to be beaten with a Rod, rather than to be reaſoned with, yet let the Paſtor deal with the Preſumer, as he ought to do with other deſperat like Sinners; and in the firſt place, let him propoſe for Remedy of this Evil, what the Lord doth ſpeak againſt ſuch a Perſon, *Deut.* 29. 20. *The Lord will not ſpare him, but then the Anger of the Lord and His Jealouſie ſhall ſmoake againſt that Man, and all the Curſes that are written in this Book ſhall lye upon him, and the Lord ſhall blot out his Name from under Heaven.* And as he findeth this work upon him, ſo let him deal with him.

2. Some are near of Kindered to ſuch Perſons, who do not reject all Threatenings, yet do think in their Heart that none are in danger except groſs flagitious and notorious Sinners; but as to themſelves, they conceive becauſe they are not the worſt of Men, they are without the reach of Divine Juſtice, eſpecially if their Converſation be according to humane Laws, ſo regulated as they have the Reputation of honeſt Neighbours. With ſuch Men Chriſt dealeth (*Luk.* 13. 1, 2, 5.) when word came concerning the *Galileans*, whoſe blood *Pilate* mixed with their Sacrifices, Chriſt

ſaith

ſaith to them, *Suppoſe ye that theſe Galileans were Sinners above all Galileans, becauſe they ſuffered theſe things? I tell you, nay, but except ye repent you ſhall all likeways periſh.* This is the Remedy preſcribed by Chriſt to ſuch Men.

3. Some there are who hope to be abſolved before God, and do abſolve themſelves in their own Conſcience, by their good Works and Obedience done to the Law. Of this ſort was *Paul* before his Converſion, who, till the time that the ſpiritual Light of the Law brake in upon his Mind, and killed the conceit of his own inherent Righteouſneſs, was no mean Man in his own Eyes, *Rom.* 7. 9. Such was the rich young Man in the Goſpel, who ſaid to Chriſt, that he had keeped all the Commands from his Youth up, till Chriſt did prove him a covetous Idolater, who put a higher Price on his Riches than upon Chriſt and the Kingdom of Heaven: Such were the *Phariſees*, who, by their Obedience to the Law (ſuch as it was) doubted nothing to abſolve themſelves, and that God ſhould abſolve them alſo. But that the Met-yaird ſhould be no longer than their Cloath, or the Law of further extent than their imagined poſſible Practice, they admitted no Metonymie or Figurative Speech in the Law, whereby under one Branch of a Duty commanded, all Duties of that kind are comprehended, and all Faults contrary to the Duty are forbidden. As for Example, they counted not the Sixth Command to be violate, except the Man

did take away his Neighbours Life, nor the Seventh Command broken, except by groſs Adultery and violation of the Marriage-bed; nor the Eight Command tranſgreſsed, except another Man's Goods were openly or privately taken away, whoſe Miſtake Chriſt doth correct, *Matth. Chap.* 5. and 6.

2. Such Men as thoſe are far from Repentance, far from humbling themſelves before God and ſeeking Remiſſion of Sin through Chriſt; for, they are Ignorant of the Righteouſneſs of the Goſpel by faith in Jeſus Chriſt, and of the way of coming to Ability for doing any acceptable Work by Faith in Chriſt, and therefore they *go about to eſtabliſh their own Righteouſneſs*, Rom. 10. 3. and 9. 31. 32. The falſe Ground which they do lay for their own Abſolution, is this, they think to be Juſtified by their Works; againſt which Ground, the Apoſtle hath pronounced condemnatory Sentence, *Rom.* 3. 20. *By the Deeds of the Law, ſhall no Fleſh be juſtified, in God's ſight: for, by the Law is the knowledge of Sin.*

3. With this ſort we may join theſe, who not only come ſhort of the Obedience due to the Law, but alſo are in Conſcience convicted of many Tranſgreſſions of the Lord's Law; yet, they conceive that God will not exact of them, or of any Man who is about to obey His Law, more than the Man can in the common infirmity of Fleſh overtake, & do perſwade themſelves that God will be ſatisfied with all them in whom is a willingneſs to obey the

the Law: Their false Ground which they lay, is this that God will accept a Man's Will for the Deed And to this purpose they do abuse the Scriptures, *Isa.* 1.19 *If you be willing & obedient, you shall eat the goods Things of the Land*, And, 2 *Cor.* 8,12. *If there be first a willing Mind, it is accepted, according to that a Man hath, and not according to that he hath not.*

4. But here is their Error, whereupon they purchase from their Conscience mis-informed an unwarrantable Absolution; First, they lay down for a Ground that they must be justified by Works. 2. Because they know they do come, and shall come short in Obedience, they turn the Condition of the Covenant of Works, into other Terms than God hath appointed, and make the will of a Man to obey the Law so far as he is able, to be the Condition of the Covenant, which God disclaimeth. 3. They deceive themselves in this, that what is spoken to Converted Believers in Jesus Christ, already Justified by Faith, aiming at new Obedience, they do apply to themselves, lying under the Curse and Covenant of Works: For, it is true indeed, when God is dealing with those that are already Justified by Faith in Jesus, and have renounced all confidence in their own Works, & fled unto Christ, & have taken on His Yoke, the Lord doth take in good part the first Fruits of the new Creature, & doth much esteem the tender Fruits of the Spirit, as the places cited (*Isa.* 1. and 2 *Cor.* 8.) do shew. But when the Lord hath to do with the proud natural Man, the unrenewed Man, the

Man that is not humbled for violation of the Covenant of Works, He dealeth with him according to the Rigor of the Law, according to the Condition of the Covenant of Works, pronouncing His Curſe againſt that Man, for every Sin, till the Sinner be humbled and fly to Chriſt.

5. With the former we may join all theſe, who believe they may waſh away their Sins, partly by bearing ſuch Afflictions as are laid on them by God in this Life; partly, by their Tears, Prayers, Faſtings, Pilgrimages, Penances, and Scourging of themſelves; and partly, by their Almes-deeds and other good Works, do believe they ſhall make Amends for all their Miſdeeds; and what they cannot perfect in this Life for the matter of good Works, they will take Aſſignation to the Supererogation and Superfluity of the Merits of Saints, made over unto them by the Pope: And what for the matter of Suffering is not endured in this Life, they will take upon them to endure in an imagniary Purgatory, and place of Hell after this Life; and ſo (poor Souls) they think they may Abſolve themſelves, at leaſt from the Sentence of everlaſting Condemnation, by ſuch poor ſhifts as thoſe. But the truth is, ſo long as they rely upon their own Sufferings and Satisfactions, they deny both the neceſſity and the worth of Chriſts Sufferings; and ſo long as they have confidence in their own Works, or Works of other Men, they reject and diſclaim

when

the Covenant of Grace ; and yet, behold how proud they prove themſelves to be, *Iſa.* 58. 3. when they plead with God, ſaying, *Wherefore have we faſted, and thou ſeeſt not? wherefore have we afflicted our Soul, and thou takeſt no knowledge?*

6. Laſt of all, unto the former ſort we join theſe, who pleaſe themſelves in the compoſitions of Righteouſneſs by Works and Righteouſneſs by Faith, thinking to ſave themſelves under the ſhelter of the one Righteouſneſs or of the other, however God ſhall deal with them. Such were the Seducers and ſeduced amongſt the *Galatians:* For refuting of whoſe Error, the Apoſtle (as it were) travelled in Birth till he brought them to take up the right frame of Chriſt's way of Salvation.

7. The Cauſe of all ſuch Mens deceiving of themſelves in a falſe Abſolution of their Conſcience, is their Ignorance both of the Righteouſneſs of the Law, and of the Righteouſneſs by Faith : For, ſuch as think their Sins are ſo few and light, or their Lives, ſo innocent, or their good Works they have done ſo weighty, and their Purpoſe to do yet moe good Works to be ſo Holy, or their Pains taken in Religion ſo conſiderable, or their Sufferings reſolved upon, ſo great, and thereupon do abſolve themſelves, conſider not that the Law, or Covenant of Works, doth require perfect, perſonal Obedience to all God's Law, under the pain of God's Curſe, growing in *Items*, as the Law is oftener tranſgreſſed, till they fly in to the perfect Ranſom of Chriſt's Obedience. And as for the

Righteousneſs of Faith in Jeſus, they conſider not, that His Righteousneſs will not be beſtowed upon any who do not renounce all confidence in their own or others Works, and betake themſelves altogether to the only Grace of Chriſt: they conſider not that if the worth of any Work be relied upon, the Bargain of free Grace is ſpoiled, and clear marred; for, *if it be by Works, it is no more of Grace*; *and if it be of Grace, it is no more of Works*; for, theſe two are ſo oppoſite one to another in the matter of Man's Election and Juſtification, that they can no more conſiſt together, as Cauſes procuring or moving God, then contradictory Sentences can be both true, as *Paul* teacheth, *Rom.* 11, 6.

3. A Third ſort of Self-deceivers and unwarranted Self-abſolvers, we reckon all Perſons poiſoned with deadly Hereſies, who, being drawn away from the Doctrine of Chriſt, ſet down in the holy Scriptures, turn after ſome falſe chriſt & falſe religion of Men's, or their own deviſing, giving unto their Idol, what Worſhip, what Service, what Employment, what Power, they pleaſe, and making their own conditions of peace with God as they think good; ſome denying the Eternity of the God-head of the true Chriſt; ſome the Reality of His aſſumed Humane Nature; ſome evacuating ſo far as they can His Three Offices, and the Fruit of His Execution thereof, all of them promiſing to themſelves Salvation in another, than in the true Chriſt deſcribed to us in Scripture, who

is

is Creator, Up-holder and Governour of all things, very coeternal God with the Father and Holy Spirit, in the fulness of time made Man, ever-living Prophet, Priest and King to His Church, both before His Incarnation and constantly since, the Way, the Truth, and the Life, made of God unto true Believers in Him, Wisdom, Righteousness, Sanctification and Redemption, who walks among the Golden Candle-sticks, and searches the Ways and Hearts of every Man, as he holdeth forth Himself in these Epistles unto the seven Churches of *Asia*, *Rev. Chap.* 2. and 3. Of this danger of mistaking of the true Christ and embracing a false in His Room, He Himself doth carefully fore-warn His Disciples, *Matth.* 24. 4. 5, 24, 25, 26. *Take heed that no Man deceive you; for many shall come in My Name, saying, I am Christ, and shall deceive many.*

The proper Remedy of this Evil, is this, *Let every one that hath an Ear, hear what the Spirit speaketh to the Churches*, not only in these seven Epistles, but also in all the rest of the Holy Scriptures, which are the Expressions of the Holy Spirit; but *if any Man receive not the Truth in love* set down by the Lord's Spirit in the Scripture, his Punishment is set down by the Apostle, 2 *Thess.* 2. 11. and *for this cause*, to wit, *because they received not the love of the Truth that they might be Saved, God shall send them strong Delusion, that they should believe a Lye, that they all might be damned who believed not the Truth but had pleasure in Unrighteousness.*

1. The Fourth sort of Absolvers of themselves without God's Warrand, are these who pretend unto true Religion, and deny the power of it; of whom some are convinced of their Duty to Repent their Sins, and to forsake their Lusts, and to endeavour a Reformation of their Life; and this they do promise to themselves, and purpose seriously to do (as they think) only they cannot presently, and at once, break off the course they are upon, but do hope by little and little to come forward, and at length that they shall wholly give themselves to religious Exercises, and a Holy Life; mean time they conceive, they may come in among the true Converts and young Beginners, albeit they come not up the length which they intend, but are under the power of some beloved Lusts, which they cannot rid themselves of, but do hope they shall by time overcome them. Such Men do miserably mistake the Matter; First, in that they think their purpose of Repentance, and a new Life bred in them by conviction of their Duty, to be the very Grace of Regeneration and begun Sanctification. Secondly, they conceive that the Lusts which do reign in themselves, are common to them and all other Regenerat Persons, of whom few or none (think they) want their own gross Faults. Thirdly, they conceive they can repent more seriously when they please, and will repent after a whiles following of their beloved Lusts, as if Repentance were not a saving Grace of the Holy Spirit

rit, whom they do daily provoke by their Vileneſs, but a work in the power of every Man's Free-will, being once convinced of his Sin. Fourthly they do not conſider, that by the delay of repenting and turning from all Sin unto God, their Heart is daily more and more in God's Judgement, hardened, and God provoked to puniſh their voluntary Impenitence with judicial hardneſs of Heart, that they ſhall never repent. Such Men our Lord compareth to the Diſobedient Son, who promiſed to his Father he would go work in his Vineyeard, and went not. *Matth.* 21. 30. Such Men are they, who know the Will of the Lord, but do it not, and therefore worthy of double Puniſhment, *Matth.* 12. 47. The Remedy of this Evil Chriſt giveth, *Luke* 13. 24, 25, 26. *Strive to enter at the ſtrait Gate: for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.* Men know not how ſoon God may ſhut the Door, therefore Men had need *while it is to day, not to harden their Hearts.* Pſal. 95. 8.

2. Other ſome are, who being of a civil Life, profeſs and do perſwade themſelves, that they indeed do Repent and Believe in Chriſt, and by Faith in Him, do certainly expect Salvation freely of His Grace. If you poſe any ſuch Men, whether they do indeed Believe in Chriſt. They ſhall preſently anſwer, that they firmly do believe in Him, and that they never doubt but He is their ſweet Saviour who died for them. If you preſs them to ſpeak in earneſt from their Heart, they ſhall

ſhall preſently be ill pleaſed with the Queſtion, and ask, what Cauſe of ſuſpecting the Sincerity of their Faith and Repentance can be juſtly alledged? or, what Cauſe hath any Man to ſuſpect them or, doubt of God's Favour toward them in Chriſt? In whom ſhould we believe (ſay they) if not in Chriſt? Is there any other Saviour of Sinners beſide him? If a Man pleaſe to try the Truth of their Faith by their Repentance, they ſhall forthwith affirm, that they repent Day and Night, and have juſt cauſe ſo to do; for in many things we ſin all, and why then ſhould we not always Repent? If they be asked of their Love to God and their Neighbour, they ſhall anſwer after the ſame manner. Such Men are theſe, of whom Chriſt ſpeaketh that they will confidently come to Him, and call Him Lord, Lord, and yet be found no ways careful to do the Lord's Will, but Servants to their own Luſts.

3. Such Men do deceive themſelves, firſt, by framing to themſelves ſuch carnal Notions of Faith and Repentance, and of the Love of God, and of Saving Hope, & other Spiritual Graces, as in their Phantaſie they conceive they do practiſe, which Conceptions are not grounded upon the Word of God. Secondly, they eſteem the aſſent of their Mind unto the Truth, commending theſe Duties unto Men, as good as the performance of them: and they do take the Sentence of their Conſcience concerning the Equity of ſuch Duties, for, the Sentence of their Conſcience bearing witneſs

of

of their Practice and Obedience of these Duties, and while their Conscience saith *why should I do so?* they take that for as good, as if it had said *I do so:* but Saving Graces go deeper than civil carriage, and to commend the Duties of Repentance and Faith in Christ, is not enough, except they put in practice also, in daily sorrow for Sin & hatred of it, and flying to Christ daily to be washen and more and more sanctified.

4. Some there are, who, when they have heard that a Man is Justified by Faith in Christ only, without the Works of the Law, do imagine a Faith, which needeth not to bring forth any good Works at all; and so they take off the Justified Man from all necessity of following good Works, as far as they take off good Works from being the Cause of Justification, and do open a Door to themselves to live after their own Will in the Lusts of their Flesh, conceiving, that they who believe in Christ are freed, not only from the Covenant of the Law, but also from the Command of the Law, against whom our Lord doth speak, and doth cut off such Libertines & Turners of the Grace of God into Wantonness, from the Kingdom of Heaven, *Mat.*5.17.18.19. And the Apostle to guard against this Self-deceit, (*Heb.*12.14.) commandeth to *follow Holiness, without which no Man shall see the Lord.*

5. Some there are who pretending to esteem well of the offer of the Gospel, & of the Duty of following the means of making them partaker of the Marriage-supper, do yet think themselves

ſelves excuſable, when they have much ado in their worldly Callings, albeit they prefer the care of their Family, and proviſion for their Things outward, unto the main work of their entertaining Communion with God; yea they conceive, that God will allow them in ſo doing, as Chriſt doth inſinuate in the Parable of the Ghueſts invited to the Feaſt, anſwering the Invitation with *I pray have me excuſed*, Luk. 14. 18, 19. This is a rife Evil in great Perſonages, rich Perſons, and ſuch as are much imploied in earthly Affairs; ſuch Men deceive themſelves: Firſt, in laying down this Ground with themſelves, that their earthly Affairs, the neceſſity whereof doth, firſt, and moſt ſenſibly appear, muſt in the firſt room be cared for, and that the one thing neceſſar may be followed after, as their civil and earthly Affairs may permit. Secondly, they reckon Gain to be Godlineſs, 1 *Tim.* 6. 5. for they cannot be perſwaded, when Gain may be had, that God requireth of any Man to ſlip the occaſion, or to put his wordly Goods in hazard, by defending or following Matters of Religion. Thirdly, they think themſelves ſo wiſe, as they can well enough ſerve two Maſters, God and Covetouſneſs, albeit when it cometh to the proof, they will be found to ſerve, not God, but their own Luſts. This Error our Lord refuteth, and giveth warning to beware of it, *Matth.* 6. 24. and *Luk.* 21. 34. *Take heed to your ſelves, leſt at any time your Hearts be over-charged with Surfeiting, and Drunkenneſs, and*

cares

Cares of this Life. No wonder then, that such Men profit not by the Word of God, but remain fruitless, because they are by our Lord compared to the Ground that receiveth the Seed among Thorns, Mat. 13. 22. *He heareth the Word, but the Cares of this World, and the Deceitfulness of Riches, choaks the Word, and he remaineth unfruitful.*

6. Some there are, who, having received a sufficient Measure of Gifts, whereby they may promove the Kingdom of Christ, and be profitable to the Society they live in, by making use of their Gifts, do pack up all their Duties in a Sequestration of themselves from all Business, conceiving this way to be fittest both for God's Service and their own Salvation. Whereupon they betake themselves to a private Life in some obscure Corner, choosing rather to live as Monks and Eremites, than to appear in publick and make use of their Gifts, with the hazard of toiling themselves, and tossing of their Estimation among Beholders of them. And this their Resolution is backed with a pretended purpose, to spend their time in Reading and Prayers, without provoking any Man to Hatred or Emulation against them: Thus they conceive they shall provide best for their own Ease and Safety: And if withal, they apprehend that they are not fitted with Gifts, which may be profitable to others, and do think, what they have bestowed upon them by God, to be scarce sufficient for the carrying of themselves on

on in the course that tendeth to Happiness, then they conceive they are well excused, if they let all publick Works alone, without putting forth their Finger to help what they see amiss. We do not deny, but sundry Godly Persons, in the heat of Persecution, have been forced to lurk in a Wilderness among wild Beasts, during the time of danger, of whose fellowship the World was not worthy; neither do we deny that Age and Infirmity of Body may make Men unfit for all publick Imployment; but the Fault we tax is of such Men, as being able, in Church or State, to do Service to God and the Society they live in, do for the love of their own Ease, hide their Talent, and not make use thereof for the benefit of others: for if a narrow search be made of such Mens Resolution, the fear of outward trouble in the World, a declining to fight the Fight of Faith, impatience to be at any Pains, and a desire to keep the estimation of their Parts from the hazard of Mens Censure, and love of their own fleshly Ease, will be found the Fountain of their Resolution. But, here we deal with none but such as the Apostle and Christ doth speak against, to wit, such as in some honest Imployment, for the common Utility, refuse to be at Pains and Work, and therefore are not worthy of their Bread, 2 *Thess.* 3. 10. And let us hearken to Christ's Judgement of such Men, whom the World admireth for most Holy Monks, in the Parable of the Talents, He taketh up the lazy Lub-

Lubbart, of whom we ſpeak, under the reckoning of a knaviſh Servant, who becauſe he had but one Talent (which amounteth to no ſmall Sum) went away and hid it in the Earth, *Matth.* 25. 26. *Thou wicked and ſlothful Servant*, ſaith He, &c. and *Ver.* 30, *caſt the unprofitable Servant into utter darkneſs, there ſhall be weeping and gnaſhing of Teeth.*

The Remedy is, that Men of parts and Abilities do not yeild unto their lazy humor, nor to their diſcouragements which may foſter their Temptations to Idleneſs, but ſtudy rather to live in the ſenſe of their Obligations to God, and to improve all that they have received from Him, for His Honour and the Well-fare of His People: and to this end, it is fit they ſhould hearken to the counſel of judicious Friends, rather than lean to their own Judgment over-ſwayed with Temptations, leſt the Lord decipher them, and lead them forth with the Workers of Iniquity. *Pſ.* 125. 5.

7. Some are very like, in all Externals, to the true Converts, ſo far as can be obſerved by Beholders: For they profeſs the true Religion with others, they ſeem to have conſecrate themſelves unto Chriſt, they aſſociate themſelves unto, and haunt the company of theſe who are in beſt eſteem and join themſelves always with the reputed Godly, they ſeem ready prepared to bear Chriſts Croſs, and to go forth out of the City after Him, bearing His Reproach, & to be Waiters upon His Second Coming, yet inwardly they were never re-

renewed, they are not troubled with the sense of Sin and Sinfulness, they do not in earnest, or seriously seek after Christ's Righteousness and Remission of Sin through Him, nor worship God in their Spirit. These are described to us in the Parable of the Foolish and Wise Virgins. *Matth.* 25. the Foolish were in company and outward fellowship of Religion with the Wise, their outward Conversation was without Scandal, as was the Behaviour of the Wise; they had Lamps of Profession as the Wise, and were not suspected by themselves or others to be unsound, they went forth in Profession waiting for the coming of the Lord, as the Wise did; and last of all, no other Infirmities were found in them, than such as the Wise Virgins were subject unto also, they all fell asleep now and then, nothing could be outwardly found to difference them from the Wise Virgins; which external likness, as it deceived the Beholders of these Foolish Virgins, so also it deceived themselves; neither shall this personal difference be openly manifested, till the the Judge, the Searcher of Hearts, shall come and separat the Goats from the Sheep, and the Hypocrites from the unfeigned Believers. The Remedy is, that every who pretend unto Holiness externally, search their own Hearts, and inward Sinfulness, daily, and fly to Christ in earnest, that their Nakedness may be covered, and their Affections made spiritual, seeking after things above, and that by Faith in Christ they may be fil-

filled with the Unction of the Holy Spirit, for bringing forth true Fruits of Faith.

8. Unto the former, we may join such, as for their eminent Gifts above the common sort of pious People, and their Abilities to confer, discourse and dispute of Matters of Religion, seem to themselves and to Beholders also, eminent Saints, especially if they appear sharp Censurers of others, and zealous against every least degree of Sin in others, but most of all, if they, for their Enduements, be fitted and called to Pray in publick, and Preach the Gospel to others, and withal do live without Scandal, they doubt nothing but they are high in God's estimation, as they are set up in Reputation among the Godly in the visible Church. Now that such gifted Men may deceive themselves, and pass Sentence in their own favours for their own Absolution from any Challenge, which may condemn them, our Lord doth fore-warn us, *Matth.* 7. 21, 22. telling, us that not only many private Professors of the Christian Religion, and seeming zealous Worshipers, crying, *Lord, Lord,* may deceive themselves and miss Heaven, but also Preachers of the Gospel, yea and Prophets, yea, and Men endued with the Gift of doing Miracles, and casting out of Devils in Christ's Name, not a few shall be disclaimed by Christ and condemned by Him in the Day of Judgment. If it be asked, what can be their Mistake, and the Cause of Christ's rejecting of them? we answer, Such Men deceive themselves

1. Becauſe both they and Beholders alſo think them Holier, than they who are inferior in Place and Gifts unto them. 2. They compare themſelves with thoſe they live among, and not with the Law of God. 3. They put not due difference between common Gifts and ſaving Graces. 4. They conſider not, that to whom much is given, much will be required of them; and therefore, after trial they will be found puft up with the eſtimation of Gifts, Enduements, Imployments and Succeſs which they have had, as if theſe were the undoubted Evidences of their Regeneration, and of God's ſpecial Love towards them; they will be found Men void of Repentance and far from humble walking. In the ſenſe of their natural, habitual and actual Sins, they will be found void of all fear of Wrath, which might drive them, in the acknowledgment of their Blindneſs, Poverty and Miſery, unto Chriſt the Redeemer and Juſtifier of Sinners; and they will be found void of all care of, and endeavour after new Obedience, conceiving that the Exerciſe of their Gifts and Succeſs in their Imployments, are ſufficient Holineſs, and evidence of the Holy Ghoſt's dwelling in them and working by them; for, otherways, Chriſt will never diſclaim them who have fled to Him in the ſenſe of their Sin, and haunted Him as their Refuge, in the fear of deſerved Wrath, and ſtudied by Faith in Him to be furniſhed to bring forth the Fruits of the Spirit, which He hath promiſed to them that abide in Him.

It

It is one thing to be Justified before God, another thing to be reputed Righteous by Men, and esteemed so by a Man's own self; it is one thing to be endued with the knowledge of Divine Mysteries, another thing savingly to believe them, and have them written in their Heart; it is one thing to teach others the way of Salvation whereby the Hearers may be Saved, another thing to apply Saving Doctrine to themselves, and make right use of it; it is one thing to cleanse the outer side of the Plater, and reform the Man's outward Carriage, another thing to be inwardly renewed; it is one thing to teach Repentance and Mortification of Lusts, another thing by the Spirit of Christ to mortifie in-bred Pride, and the Love of the World, vain Glory and other carnal Lusts. The course which *Paul* followed, is the only safe way, though he was a Man most laborious in the work of the Lord, yet he lived most sensible of his natural Corruption and the Body of Death; he did not trust in his Holy Life but in Jesus Christ, *Rom.* 7. 24.25. he so made use of Faith in Christ, as he did not neglect the Means of Mortification of his sinful Nature, 1 *Cor.* 9. 27. *I keep under my Body, and bring it under subjection, lest that by any Means, when I have preached to others, I my self should be a Cast-away.*

The Fifth and last sort of Self-deceivers, by absolving of themselves without the Lords allowance or approbation, are Temporizers, who, for

their temporary Believing, temporary Repenting, temporary Motions of their Affections, and temporary Amendment of their Manners, do seem to themselves and others also true Believers. This sort, however it be in sundry Cases co-incident with one or moe of the former Four Self-absolvers, yet because our Lord, in the Parable of the Sower of Seed, (*Matth.* 13. 21. and *Luke* 4. 17) doth put a difference between the stony Ground and the other sorts of Ground, we shall give it a Room by it self, specially because it may have the own proper Considerations.

Temporizers then, we call such, as upon temporary Motives, from temporary Principles, for, temporary Ends, do embrace the Word of the Lord readily, but slightly, and do as readily and lightly pass from it upon temporary Motives, in special, when Persecution ariseth for the Word, *Mark.* 4. 16. when they have heard the Word *immediatly* they receive it *with Gladness*, and afterward when Affliction or Persecution arises for the Word's sake, immediatly they are offended. Lightly they take up Truth delivered, and lightly do they pass from it again; they have no root in themseves, or solid believing of the Truth, for the Truth's Cause; but what pleaseth others, pleaseth them, and what displeaseth others, doth displease them, in the Matters of Religion; the way of God set down in Scripture, when they hear it, they can say nothing against it; yea, they think it good to hear the Gospel, and the largness of God's

God's Grace, and becauſe it ſheweth unto them, a poſſiblity of their Salvation, they receive it with a ſort of natural Gladneſs, which ſort of beliving doth endure for a time, to wit, ſo long as the way of others among whom they live and the Laws of Country, and Proſperity and good Eſtimation with others goeth along with the Profeſſion of the Truth received; but when the Wind of another Doctrine bloweth, and doth carry with it power to trouble and perſecute them who will not receive it, by and by they are offended, and renounce the Truth controverted, becauſe it draweth trouble with the profeſſion of it: For ſuch Perſons ſuppoſe, that Gain, Eaſe and Applauſe are very Godlineſs. It is true, ſometime the true Believer may be ſurpriſed with a ſudden Tentation to renounce the Profeſſion of Truth in ſome point for fear of Death, as *Peter's* Example doth ſhew us; but true Faith recovereth ſtrength, and ariſeth after a Fall, and endureth Perſecution for that Truth, as temporary Belief doth not, but faileth altogether: And the Temporizers Repentance faillet h alſo, becauſe it ariſeth from natural Principles, and is for natural Motives and Ends. Such was the Repentance of *Saul* in weeping and juſtifying *David* for ſparing his Life, 1 *Sam.* 27. 21. Such was the Repentance of the carnal *Iſraelites* *Pſal.* 78. 36. and the humiliation of *Ahab*; and ſuch is their Amendment of Life, all nothing but temporary, and which doth not continue as *Hoſea* (*chap.* 6. 4.) ſheweth, *O* Ephraim, *what ſhall I*

do unto thee? O Judah! *what shall I do unto thee? for thy goodness is like the morning Cloud, and like the early Dew that passeth soon away.*

Neither is it any wonder, that unrenewed Men may attain to something like unto Faith and Repentance and outward Amendment of Manners, if we consider that humane Writings find so much credit with Men as not to be called in question, but believed to be true; for Experience testifieth, that their Affections are moved sometime with Delight, and sometime with Indignation and Pity, not only when they read Histories, but also when they read very Fables and fained Romances, which they know to be such, and yet they cannot command their Affections in reading of them: May not then an unrenewed Man give as much credit to Holy Scripture, and be affected with the Holy History thereof, without any change made of his perverse Nature, the Wisdom whereof is Enmity against God, and cannot subject it self either to His Law or Gospel? Secondly, if we consider what the power of a natural Conscience can work upon the Affections, by just Accusations, or Excusations, for raising Grief and Joy therein, whereof not only Scripture, but also Heathen Writters do bear witness, we need not doubt, but the natural Conscience may have the same power in a temporary Believer. Thirdly, if we consider what the Precepts of Moral Philosophy hath wrought upon the Scholars of *Socrates* and *Aristotle*, and other Hea-

Heathen Masters, for the outward framing of them unto seeming Vertues, we need not doubt what the Precepts of the Moral Law may work upon a temporary Believer, for putting a lustre on his Life, as was to be found in sundry *Pharisees* without Conversion and Renovation of the inner Man toward God. Fourthly, if we consider what Delight is found by Scholars in the Contemplation of these things which Philosophy doth treat of, we may easily perswade our selves, that more Delight may be had in Contemplation of what Holy Scripture doth hold forth, without making the Man a new Creature. But when unto the natural Man's foresaid seeming Perfections, Knowledge of the Mysteries of Religion and the Gifts of Preaching and Prophesying are superadded, which are but movable Gifts, common to renewed and unrenewed Men, and far from being Saving Graces, what wonder the natural Man and temporary Believer be puffed up with a high estimation of his own worth and hope of being received by Christ the Judge, and yet be found at last to have deceived himself, and unwarrantably absolved himself by his own deluded Conscience, as Christ giveth warning, *Matth.* 7. 21.

Quest. But, what? can a temporary Believer want coming up all the length that is now spoken of, and supposed to be endued with so many seeming good things, whereunto many Saved Saints do not attain?

Anſ. Every ſaved Saint, is beaten out of Self-eſtimation, for any thing in himſelf, beaten out of Confidence in any thing he doth or can do, and is humbled in his Heart by the Law, the ſpiritual Perfection whereof being underſtood, killeth his natural Pride, *Rom.* 7. 9.

2. Every Saved Saint is chaſed for Refuge to fly to Chriſt, to His Righteouſneſs and the Riches of Grace holden forth in Him, and every Saved Saint is a new Creature, aiming more and more to follow the courſe of New Obedience, and drawing Vertue from Chriſt by Faith to pleaſe God, and worſhip Him in Spirit, *Phil.* 3. 3. So that his purpoſe and endeavour in ſome meaſure, is like unto that of *David*, *Pſal.* 71. 10. 15, 16. ſaying, *I will hope continually, and I will praiſe Thee more and more, my Mouth ſhall ſhew forth Thy Righteouſneſs and Thy Salvation all the day; for I know not the numbers thereof, I will walk in the Strength of the Lord God, I will make mention of Thy Righteouſneſs, even of Thine only.* But the temporary Believer, reckoneth not for his Debt and Deſervings with the Law, he is not humbled in the ſenſe of his Sins and Sinfulneſs, and Inability to ſatisfie the Law by himſelf, he hath not the root of Repentance in him; for immediatly upon the hearing of the Goſpel, he receiveth the Word with Joy, without Godly Sorrow for his Sins, *Luk.* 8. 13. The temporary Believer is ignorant of the Righteouſneſs of God by Faith in Jeſus Chriſt, and goeth about to eſtabliſh his own Righteouſneſs,

neſs, upon the bottom of his own blameleſs Converſation, Priviledges of the viſible Church, common Gifts of the Spirit, and ſucceſs with proſperity: all which, becauſe he is not Juſtified by Faith in Chriſt, do not advance him above the ſtate of the Workers of Iniquity, *Matth.* 7. 21. 22. 23.

The Symptoms and ordinary Signs of this Malady of unwarrantable Self-abſolution, are theſe, 1. All of this ſort, are well pleaſed with their own ways, they are not daily humbled in the ſenſe of ſhort-coming in Duties, and chaſed to Chriſt's Righteouſneſs, which may hid their nakedneſs. 2. They are all ſecure and fear no Wrath, but put the evil Day far from them. 3. They cannot be induced to any accurat Examination of their own Life, Ways, Condition or Eſtate. If any Man inſinuat any ſuſpicion of Hypocriſie in them, or if their own Conſcience begin to queſtion their Sincerity, they cannot endure it. 4. Albeit they ſay unto Chriſt *Lord, Lord,* yet they make little uſe of His Office of Mediation, of His Power, and Vertue for Illumination, Humiliation, Healing and Helping on to Salvation. 5. They look more to the ſeeming good things in in themſelves for ſtrengthening their carnal Confidence, than they take notice of the Evil of a Body of Death in themſelves to drive them to Chriſt, the only Deliverer from it. 6. Yea, they all ſerve ſome Idol, lurking in their Heart, they yield obedience to ſome reigning Luſt which they

they will not forsake, for which cause Christ foretells, That He will declare them to be but Workers of Iniquity, *Matth.* 7. 23.

The Causes of this Evil, are, 1. The Ignorance of the Law and the utter Inability, yea, Averseness of Nature to be subject to it, the knowledge whereof might make Men live all their days in a loathing of themselves, and cut off all hope of obtaining Righteousness by the Law. 2. The Ignorance of that dear bought Righteousness of Christ, and of the Riches of His Grace, offering to impute His Satisfaction to every Self-condemned Sinner, who shall fly to Him & accept His Offer. 3. The Ignorance of the necessity of the bringing forth the Fruits of Faith in Love, and study of new Obedience and Sanctification, by the Furniture of Christ, without which no Man shall see God. 4. The taking of a presumptuous dead Faith, in stead of that true justifying Faith which layeth hold on Christ and worketh by Love. The taking of a vain groundless Hope for that lively Hope which purifieth both the Heart and external Conversation also. 5. The comparing of themselves either with the worst sort of vile Sinners, or with such as are like to themselves, or with the Saints in their gross Failings, not judging themselves according to the Law.

The use to be made of this Doctrine, is First, to stir us up to take notice of that power of the Soul called *Conscience*, which God hath put in every Man to observe all the Man's Words, Deeds and

and Intentions, and to compare them with the Law and Will of God, so far as it is informed, and to Accuse or Excuse, Condemn or Absolve, Smite or Comfort the Man as it findeth Cause, that we suffer not our own Conscience to sleep, but set it on work whilst it is time, that we may know how all Matters do stand between God and us.

Secondly, That we inform the Conscience well from the Scripture, not only concerning the Law and Covenant of Works, whereby we may know how guilty we are of manifold Sins, and how impossible it is for us to be justified by our Works, or to escape Condemnation, but also concerning the Gospel and Covenant of gracious Reconciliation by Faith in Jesus Christ, and concerning the Covenant of Redemption, whereupon the Covenant of Grace offered in Christ is grounded.

Thirdly, The we make due and orderly Application of these Covenants, that the Conscience may always be furnished with matter of Humiliation, and held on in the Exercise of Repentance, and not only keeped from Desperation, but also may be furnished with Grounds of good Hope to be Saved, through the Grace of our Lord Jesus, who hath purchased Remission of Sins and Imputation of His Righteousness, to every humbled Sinner flying to Him for Grace.

Fourthly, That being ingrafted in Christ by Faith, we, by way of Thankfulness, study in the Furniture of His Spirit, to live Holily, Justly, and

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Soberly;and that whatſoever meaſure of Sanctification we attain unto, we beware to fall back to that deadly Error of ſeeking Juſtification before God by our Works, whereunto we are naturally inclined: For, upon this Rock the flour and moſt ſhining Profeſſors in *Iſrael*, after the Fleſh, made ſhipwrak of their Salvation, *Rom.* 9. 32. Iſrael *which followed after the Law of Righteouſneſs, hath not attained unto the Law of Righteouſneſs, wherefore becauſe they ſought it not by Faith, but as it were by the Works of the Law.* And, *Rom.* 10. 3. *For they being ignorant of God's Righteouſneſs, and going about to eſtabliſh their own Righteouſneſs, have not ſubmited themſelves to the Righteouſneſs of God.* Unto this Error of ſeeking Righteouſneſs by our Works, after entering in the way of Juſtification by Grace, we are all naturally inclined; for, the Covenant of Works is ſo engraven in all *Adam's* Children, *Do this and live*, that hardly can we renounce this way of Juſtification, and howſoever it be impoſſible to attain Righteouſneſs this way, yet hardly can we ſubmit our ſelves to the Righteouſneſs by Faith in Chriſt, which not only the Experience of *Iſrael* after the Fleſh maketh manifeſt, but alſo the Experience of the *Galatians* lets us ſee; for, they having once outwardly renounced Juſtification by Works, and embraced the Covenant of gracions Reconciliation by Faith in Jeſus, did turn about for a time, to ſeek Juſtification by the Works of the Law, and were on the way of falling from Grace and Communion with Chriſt

Christ. And the Experience of Papists doth shew the same: for, whatsoever they profess concerning Faith in Christ, yet they abhor Justification by Christ's imputed Righteousness, and do blaspheme that way as a meer conceit of Men, and a pautatitious or only imaginary Righteousness, and do seek to establish their own Righteousness, and to be justified, not only before Men but also before God, by the Merits of their own and other Men's Works and Sufferings; the Imputation whereof they can sell for Money, in the midst of their Blaspheming the imputation of Christs Righteousness. What can be said for a Thief condemned to die for his Faults, and redeemed by a potent Man, upon condition that he should be the domestick Servant of the Redemer, to work his work all his Life-time, and live upon his Allowance, and so never be necessitated to steal any more? if the ransomed Thief should after steal his Masters Goods and make himself a stock purse whereupon he thought he might live, & loose himself from his Redeemer's Grace, and live upon his own finding, were he not worthy, upon the finding out of his Thifts and other Faults, to be left in the Hands of Justice, to die according to his deservings? And what could be said for a Tenent, labouring a parcel of Ground of his Landl-lords for a yearly Farm-duty, by his own miscarriage falling to beggary, if he should be taken unto the free Table of his Landl-lord,

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and trusted with the same parcel of Ground to be laboured for his Master's use, if he should intervert the Fruits of that Ground, and being weary of his Master's Bounty and Grace, should seek to be fred of his Master's Service, and to labour the ground for himself, for payment of Rent? if upon the finding out of his Thift, and not payment of his Rent, he should be cast in Prison, did he not deserve to be dealt with according to *Justice*, who would not live by *Grace?* So may be said of the Man, who shall turn from Justification by free Grace, to seek Justification by his Works.

The *Fifth* and *Last* Use of this Doctrine is, That to the intent we may not Absolve our selves without God's Allowance, we study to make our Calling and Election sure, by endeavouring to walk in the sense of our Unworthiness and Ill-deservings, and renouncing all confidence in any thing without Christ, to rely on Him for Righteousness and Life-eternal, and by Faith in Him draw Spirit and Life from Him, for furnishing us unto new Obedience: For he is the Justified Man, approven of God, *who hath no confidence in the Flesh, and rejoiceth in Jesus Christ, and worshippeth God in the Spirit.* Philip. 3. 3.

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THE SECOND BOOK

CHAP. I.

Of Considerations to be premised.

HITHERTO the Sicknesses of the Conscience of the Unregenerat Man are spoken to, and this was needful, to the end, that we might shew how Regeneration is either altogether kept off, or hindred from growing where it is begun. And because many of these Sicknesses, which destroy many of the Sons of *Adam*, cleave to the Regenerat Man, and though they do not reign, nor altogether prevail over him, yet do molest and vex him, and hinder his comfortable walking toward his everlasting Blessedness. Now we come to speak, First, in this Book, of these Cases of the Conscience of the Man Regenerat, which do brangle, and bring in question his state in Grace, and make him doubt whether he be a Man translated out of the state of Nature, out of the Kingdom of Satan, or not. And Next, of these Cases that concern his Condition in the state of Grace in the following Book.

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As to the first sort of Cases, which concern the Regenerat Man's state, some Considerations must be premised, for making Particulars afterwards more clear.

1. In the Question of this, or that Man's Regeneration, or his being in the state of Grace, it is all one to question whether he be Born again, or be effectually Called, or endued with saving Faith, or be a Justified Man, or be Reconciled to God, or be an Adopted Child? And in the Answer of this Question, let it be proven, that he is any of these, and it is proven also, that he is all these: For albeit these Denominations, in their formal Conceptions in the abstract, may be distinguished, yet upon the Matter in the conceit they fall upon the same individual Person altogether, because it is impossible to prove a Man to be Regenerat, but he must be proven also a true Believer in Christ, a Man Reconciled to God, a Man Justified, and an Adopted Child.

2. It is necessary therefore, for proving a Man to be Regenerat, to know the right Description of the Regenerat Man, which is given by the Apostle, *Phil.* 3. 3. *We are the Circumcision, which worship God in the Spirit, and rejoyce in Jesus Christ, and have no confidence in the Flesh.* Wherein the Apostle holdeth forth the truly Regenerat circumcised in Heart. 1. He is not Sinless; but so sensible of his Sinfulness, as he hath no confidence in himself, nor any thing else in himself. 2. He is not free of Accusations or Tentations and Doubts,

but

but he flyeth to Christ for Righteousness. 3. He is not an idle and unfruitful Branch, but a Worshiper of God in Spirit and Truth. 1. He is burdened with Sin. 2. He cometh to Christ for Relief. 3. He puts on Christs Yoke, *Matth.* 11. 28, 29. If a Man have these three Properties jointly in him, he is a Regenerat Man, and may defend his Interest (in the state of Grace) and Right to Righteousness and eternal Life through Jesus Christ.

3. Divine Operations and Saving Graces which accompany Salvation, such as are Faith, Repentance unto Life, Hope, Christian Love to God and Men for God's Cause, effectual Vocation, Justification, Reconciliation, Adoption go together in time by God's Gift, but one of them goeth before another in order of Nature; for, effectual Calling goeth before Faith, and Faith goeth before Hope, and before Charity or Love. Again, these Graces which are given to the Redeemed Child of God jointly, in respect of time, do not shew themselves in their evidence alike soon in time, nor do they equally manifest themselves when they do appear in time. And so the Evidences of Repentance may be discerned in not a few Converts, before Faith in Christ do shew it self in them clearly. So also Love to God and His Saints oft-times may be discerned in a Regenerat Man, before he himself dare affirm any thing of his Faith in Christ.

4. Albeit there be many Regenerat Persons, who for the present time cannot perceive in themselves any undoubted Signs of their Conversion; yet it is certain also that there be many, who, to their own unspeakable comfort, are assured of their Regeneration, and that they are translated from Death to Life, and that they have received the Spirit of Adoption, and Earnest of eternal Life, as is pointed out in the Experience of the *Ephesians*, *Chap.* 1. 14. And this is certain also, that all who are fled to Christ for refuge, should by all Means labour to make their Calling and Election clear, and certain to themselves, 2 *Pet.* 1. 10. And to this purpose we are commanded to examine our selves, and try whether we be in the Faith or not, whether Christ by His Spirit be in us or not, 2 *Cor.* 13. 5. For otherwise, except a Convert know certainly the Blessedness of his own State, and that he standeth in Grace and Favour with God, it is not possible for him to give Hearty Thanks to God for the change of his State, from being an Enemy, to be made a reconciled Subject and Child of God. It is not possible for him to rejoyce in the Lord, or set chearfully himself to serve God, or comfortably call on God, as a Father to him in Christ: Wherefore, all who in the sense of their Sins and fear of deserved Wrath are fled for Refuge unto Christ, should deal by Prayer earnestly with God, that He would graciously grant unto them His Spirit, by whose operation in them, they may know the Saving Graces

Graces which He hath freely bestowed upon them of which Gift of the Holy Spirit the Apostle doth speak, 1 *Cor.* 2. 12.

5. The knowledge of a Man's own Regeneration, hath many degrees of clearness and assurance, by reason of the variety of Conditions wherein a Man truely Converted may be: For, many Doubts may rise in the Man Regenerat, which may darken his sight, and hinder the assurance of Saving Grace granted unto him, whereof sundry Causes may be found, and in special these Four among others. 1. In a Man illuminat and renewed by the Holy Shirit, there remains a great deal of Ignorance, much doubting mixed with Faith, by reason of unskilfulness of the Convert to examine and discern this blessed change made in him, where through that cometh to pass in many young Converts, which will be seen in Infants, who have a Soul indeed, but do not know or perceive that they have a Soul till they come to some Years of Descretion; yea, many sound Christians, are oft-times at a stand about their Regeneration, and know not what to make of their Faith or Repentance, especially when they feel the power of the Body of Death, the strength of natural Corruption in themselves, and great indisposition for any spiritual exercise; they are forced with the Apostle to cry, *Miserable Man that I am, who shall deliver me?* Rom. 7. 24. mean time for weakness of their Faith, they are not

able at the first to wrest e against discouragement, and to come up unto the Apostle's thanking God through Christ. 2. By the Tentation of Satan oft times the Perswasion of Holy Men is darkned, so as they cannot see the Evidences of their own Regeneration clearly: For, Satan sets himself to vex the Saints who are delivered from his kingdom and bonds, whom albeit he know that he cannot destroy them; yet he will not cease to trouble them, that at least he may make them some way unfit for God's Service, and marr their cheerfulness in His Service; and because he feareth harm from them unto his kingdom, by their dealing with the Unconverted to repent their Sins, and to turn unto God, therefore he finds them work at home in their own Bosom, and puts them to defend themselves, and to forbear to invade his subjects, till they be setled themselves. 3. Oft-times the Lord is offended by the Sins of the Regenerat, and specially by their gross Transgressions, for which His Spirit being grieved, doth for a time cease from comforting them, and doth not bear witness with their Spirits that they are the Children of God, as He hath formerly used to do. 4. Oft-times the Lord by suffering Doubts to arise in their Hearts, useth to try and exercise the Faith of His Children, and thereby to stir them up to the pursuiug of the Duties of Piety and Righteousness more vigorously and sincerely, that after victory obtained over these Tentations, they may be more confirmed in their Faith, and more diligent in His Obedience. 6 It

6. It may come to pass, that while the true Convert doth most doubt of his own Regeneration, that the work of God's Special Grace may be observed in him, and clearly seen by others more experienced in the ways of God, and endued with the Spirit of Discretion. The reason whereof is, because howsoever the weak Convert, and Child of Light, walking in darkness of Tentation and Desertion, cannot discern his own blessed State, yet there may appear, and be perceived in him such Signs and undoubted Evidences of Saving Grace, that the prudent beholder of him under his sad Exercise, may in the judgment of Discretion and Charity, declare his Righteousness, and him for his state to be in Grace and Favour with God. In these two Disciples going to *Emaus*, *Luk.* 24. Saving Faith was not extinguished, albeit they were driven to suspect themselves to have been mistaken, when they once believed that Christ was the promised Saviour; for, in that same time, there appeared in them evident Tokens of their unfained Love to Christ: For, while they are troubled with suspicion of their being mistaken about Christ, they are very sad and sorrowful, and were regrating the Sufferings of Christ, and were gathering what Arguments they could for supporting their Faith, whereby their dying Faith might be supported by Conference about this Matter, laying forth their Doubts and Tentations one to another.

7. The precise time of begun Regeneration, is not always observed nor known, either by the Regenerat Man himself or by Beholders of his way, as Experience maketh evident in many, who from their Infancy are brought up in the Exercises of true Religion, in whose Conversion no notable change can be observed. In those the words of Christ in part are verified, *The Kingdom of Heaven cometh not with observation.* Such Persons when they begin to examine themselves, whether they be Regenerat, whether they be in Christ, and at what time they were Converted, they can neither determinatly condescend upon the time of their Conversion, nor can they confidently speak of their Conversion, till after sundry Trials and Experiences they can gather Proofs of their Sincerity from such Signs, Effects and Marks, of the Work of Saving Grace in them, as may prove that Christ hath dwelt in them of before.

8. Albeit Regeneration be of the same kind, spece and definition, in all the Regenerat, yet it doth admit sundry accidental Differences, when the Conversion of such and such Persons is compared; For, some do not stay long in the straits of Regeneration, or New-birth, but within a short space of time they are both wounded and healed, are both casten down and raised up again, are both slain by the Law and quickened by the Gospel: Of this sort we have a past Proof in some thousand Converts, *Act.* 2. who by one Sermon or two were Converted to the Faith of Christ, and

and Fellowſhip with the Church. On the other Hand Experience of many doth ſhew, they have been under the Spirit of Bondage a long time, before they could receive the Conſolations of the Goſpel, *Heb.* 2. 15. Some in the beginning of their Converſion are handled very tenderly, and afterward fall in hard Exerciſes of Mind, as we may ſee in *David*, who in his youth, while he was keeping his Fathers Sheep, did paſs the time in holy Songs, and playing on his Harp, but afterward he was more ſharply exerciſed, and much afflicted frome time to time with the ſenſe of Divine Wrath. Some in ſorrow and much weeping do follow Chriſt, and ſtudy to promove His Kingdom: Such a one was *Timothy*, whom the Apoſtle exhorteth to admit a larger meaſure of Conſolation allowed unto him by the Lord, that he might be the more cheerful and couragious in the Warfare whereunto he was called, 2 *Tim.* 1. 4. Another of this ſort was *Heman* the *Ezraite* who (*Pſal.* 88.) declareth that from his youth up he was ſo keeped under Terror, as he was ready to die under diſcouragment. And in the experience of this holy Man, we have a Proof of what was holden forth in the preceeding Conſideration, to wit, that Regeneration may be begun in a Man, and well promoved before either himſelf or others can well diſcern it: For, of them who are keeped under the Law and Spirit of Bondage, it is hard determinatly to

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judge, before Faith in Christ begin to appear in them, whether their Exercise be the special work of the Holy Spirit of Regeneration, or not: For as it may come to pass, that the Spirit of Fear and Bondage may for a time work, and go no further than to Convict a Man, and not go on to Convert him; so also it may come to pass, that there be some wrestling of Faith lying under-foot in the midst of Terrors, not perceived for a while; of which wrestling none can well give out Sentence, that it is a wrestling of Saving Faith, before Faith get some victory over Tentations, and break forth in some evident effects. In which case it is very needful warily and circumspectly to apply the Doctrine of the Gospel, so as the afflicted Soul may be supported with hopes of a gracious Out-gate; for, the work of the Law humbling the Sinner, is a fair Call to come to Christ, and a Messenger sent by Christ to bring him up, *Gal.* 3. 24.

9. Albeit the Regenerat Man, in respect of the state of his Person, by standing in Grace and Favour with God, fixed and unmovable as the Apostle doth shew us, *Rom.* 5. 1, 2, 3. partly, because the love of God manifested to the Believer in Christ is unchangeable; and partly, because the Covenant of Grace through Christ is an everlasting Covenant, *Isa.* 55. 3. and partly, because the Saving Gifts and Calling of God are such, as God will never repent Him to have bestowed them, *Rom.* 11. 29. yet in respect of his con-

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dition, the Regenerat Man is subject to many changes in his Life and Conversation, in the Disposition of his Mind and Affections, and in the exercise of his gracious Habites, and in the sense and observation of the Grace of God in him, and Favour of God toward him: For, it may come to pass, yea, and oft-times doth come to pass, that Men who are Regenerat, and in the state of Grace, which is a notable good state, may be in a very evil condition, in a miserable and deplorable disposition of Heart, as befel the Church of *Ephesus*, *Sardis* and *Laodicea*. And it may be also, that Regenerat Persons after their Consciences are wakened, and they do perceive the miserable and sinful condition of their Affections and Conversation, that no small Doubts arise in their Hearts, whether their state in Grace be real or not, which Doubts will evanish, when after the renewing of their Repentance, their condition is changed to the better: For, Christ pre-occupieth this Tentation, speaking to the Church of *Sardis* and *Laodicea*, counselling them to strengthen the thing that remaineth, which was ready to dye, and not to doubt of His Love toward them, *Revel.* 2, and 3.

10. These Tentations whereby the Regenerat Man is troubled, and tempted to doubt whether he be in the state of Grace, should be distinguished and discerned from actual Doubting: For, there may be a Temptation unto Doubting without a yielding unto the Temptation, as we see in Christ

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our Lord, whom the Devil durſt tempt to doubt whether He was the Son of God, but His Holy Heart could not admit ſuch a Temptation. And the Apoſtle (*Eph.* 6. 11, 12, *&c.*) doth warn the Saints, that our Adverſary Satan uſeth to throw fiery Darts at the Children of God; which firy and poiſonable Darts, the Regenerat Man ſhould not meddle with nor finger them, but by the ſhield of Faith, with all ſpeed, quench and extinguiſh them. But when a probable Reaſon is joined with the Temptation, and the Temptation doth appear to be very reaſonable, and when there is a Fear, that the Tentation ſhall be yielded unto, except the Scruple be removed, then let the Temptation be examined and brought to the form of Reaſon or Sylogiſm, that the ſtrength of it being tried to be null, it may be rejected; or let the Temptation be communicated to a prudent Friend or Paſtor, who may diſcover the Sophiſtry of the Temptation; for, if the Temptation ſhall be ſlighted and not diſcuſſed, albeit it lye quiet for a time, yet it will return again and raiſe more trouble and vexation to the Conſcience, then it did before.

11. In anſwering of Doubts and Temptations tending to weaken Faith, it is needful to obſerve and ſhew an uſual Stratagem of Satan, whereby he doth multiply and heap together a number of Doubts; and after he hath ſuggeſted on doubt, preſently doth ſuggeſt on the back of that another, and after that another, whereby he marreth

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the anſwering of the firſt Doubt, which from the Word of God, either immediatly, or by ſome faithful Friend or Miniſter, is offered for Solution thereof. By this Mean, Satan endeavours that the mind of the afflicted Perſon may, at one time, both be turned off from taking notice of the Anſwer offered, and be taken up wholly with the conſideration of the new ſuggeſted Doubt, ſo that the Anſwer to the new Doubt hath no place, becauſe the afflicted Party doth not take heed thereto. In this caſe, both the Party afflicted, and the Party offering Conſolation, muſt hold to the firſt Doubt, and not ſuffer any other new Doubt to have place, till a ſatisfactory Anſwer be given to the firſt Doubt, and after that let every Objection, moved by the Party afflicted, be anſwered one after another in order.

12. Seing every Doubt, whereby the Regenerat Perſon is troubled, doth tend either to weaken Faith in Chriſt, or to hinder the bringing forth of the Fruits of Faith, let no Anſwer to any Doubt of this kind be eſteemed ſufficient, except it lead the afflicted Perſon unto *Chriſt*, teaching him to humble himſelf before God; and being brought low in his own Eyes, to lay hold by Faith on Jeſus Chriſt the only Redeemer, and Relief from Sin and Miſery; and after laying hold on the Phyſician, to requeſt for the Remedy of that Evil, which hath moved and given ſtrength to the Doubt: For, Chriſt

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is the End both of the Law and of every ſpiritual Exerciſe: For, the enjoying of ſuch and ſuch moral Duties, whereby un-skilful Phyſicians uſe to over-charge diſeaſed Conſciences, commanding the afflicted Party in the firſt place to go about ſuch and ſuch Duties, and the exerciſe of ſuch and ſuch Vertues, as may remove the Evil which gave ground to the Doubt, can never avail the diſeaſed Perſon, except he be led firſt unto Chriſt for Remiſſion of Sin and Acceptation of his Perſon, that in Him Power to do theſe Duties may be obtained, and by His Spirit moral Precepts may be quickened: For, if theſe Precepts be preſſed upon the diſeaſed without Chriſt, they can do no more but detain the afflicted in Self-confidence, and make him hope in vain, that he may, or can by his own work over-come the Evil felt in him, or that he can by himſelf, attain to that Good which he conceiveth neceſſar for looſing of his Doubt; but let him go to Chriſt for Remiſſion of Sin, and then for Strength to go about the Duty.

13. Becauſe almoſt in all Caſes of Conſcience which pertain to the ſtate of the Regenerat Man, ſome Grace or Chriſtian Vertue is pitched upon and called in queſtion, whether it be in him or not, heed muſt be taken that Evangelick Graces, Vertues or Actions, be not weighted in the Ballance of the Moral Law and Covenant of Works, wherein nothing hath weight which cometh ſhort of abſolute Perfection of perſonal Obedience; for in the ſtrict Judgment of God and the Con-

Conſcience, according to the law of works, no meer Man, nor any Action of Man can ſtand, *Pſ.* 130. 3. for, there are ſo many Imperfections and Blemiſhes in the Saints and their beſt Works, being compared with the perfect Rule of Righteouſneſs by the Law, that whatſoever luſtre or appearance of good may be in a Work, it is blecked and made to hide it's Face before the Law: But, let the tender Buds of new Obedience and Fruits of Faith, be examined by the Grace of the Goſpel, which judgeth of the begun Obedience of the Believer in Chriſt, according to the Sincerity and Uprightneſs of the Man aiming at Conformity to the Law, how ſhort ſoever he come of his aim, and of the ſpiritual Perfection of the Law, and it will be taken for new Obedience. It is true, the Evangel requireth, that a Man fled to Chriſt for Juſtification, and reconciled to God by Faith in Chriſt, ſhould ſet himſelf to work the works preſcribed in the moral Law, for the Glory of God, and ſhould aim at the exact Obedience of all the Commands; yet, the Goſpel doth not reject a good work for the Defects, Imperfections and Blemiſhes thereof, but accepteth and taketh in good part the firſt Fruits and Buds of new Obedience, and doth foſter the tender and ſmall Beginnings, that they may grow and increaſe. And the reaſon is, becauſe the Goſpel doth not teach us to ſeek the Juſtification of our Perſons before God by Works, but by Faith in Chriſt, and then teacheth us to ſeek the Juſtification of our Faith be-

before Men in our own and others Conscience, by the sincere endeavour of new Obedience, And therefore,

14. While we are about the cure of the Wounds of the Conscience, and strengthening of Faith, we must on the one hand take heed, lest we foster presumption, and hinder either the Exercise of Repentance, or doing Diligence in following Duties: For, Christian Graces do not impede, but help and strengthen one another, if they be real and kindly, because they must flow from the same Fountain of the Spirit of Sanctification, and do run toward the same end, which is the Glory of God: and on the other hand, we must take heed lest we press the Exercise of Repentance, as it were, out of our own Strength, or the practice of Duties, so as we hinder the Exercise of Faith in Christ, Who is that exalted Prince to give Repentance, and is the Author and Finisher of Faith. Let us so cry up the imputed Righteousness of Christ, that we neglect not to press the Regenerat Man (freely justified by Grace) to bring forth the Fruits of Faith, and to follow hard after the growth of Sanctification, without which no Man shall see the Face of God; and let us so extol the Covenant of Grace and Freedom of the Believer from the Covenant of Works, that we neglect not to keep up the Authority of the Moral Law and the Commands thereof, as the perpetual Rule of new Obedience, the use whereof is very profitable; in the whole Course of a Chri-

Christian Life, to hold forth the Duty of Believers in Christ, and to shew unto them by their short-coming in Duties, the Poison and Power of Corruption remaining in the Saints, and to make them sensible of the necessity of flying daily to that imputed Righteousness by Faith in Christ, and of drawing Strength from Christ to bring forth more abundant Fruits, whereby Christ shall be more and more precious in our Eyes and be acknowledged absolutly necessar for our Justification, Sanctification and Salvation.

15. When question is made concerning Christian Vertues and Operations of the holy Spirit in us, the order of God's working held forth to us in Scripture, is carefully to be marked by us; which is, that sense of Sin should go before Faith in Christ; for, the Law is a Pedagogue to Christ, *for, He came not to call the Righteous, but Sinners to Repentance, Matth.* 9. 13. And Faith in Christ goeth before the Fruits of Faith, and the Fruits of Faith before the sensible Approbation of them, and Approbation of the Fruits by Scripture goeth before the sensible Sealing of the Believer, and the quieting of the Conscience in its Approbation of what the Scripture approveth; for after we have Believed, we come to be Sealed, *Ephes.* 1. 13. Now, for the not observing this order, many real Christians do make unto themselves a very uncomfortable Life: for, albeit they be convinced of Sin, & humbled in the sense of their own In-

Inability to help themſelves, and are fled to Chriſt for Pardon and Help, and do lead a Life blameleſs, yet do they unhappily ſuſpend the acknowledging of the Work of Faith beſtowed upon them, and do diſquiet themſelves, ſo as they cannot reſt on Chriſt, but do quarrel the Reality of their Faith, till they ſhall feel and perceive, with Approbation of their Conſcience, ſuch and ſuch Fruits of Faith in themſelves, & that in ſuch a meaſure as they have fore-imagined to be the neceſſar Evidences of Faith; yea, and they refuſe to account themſelves Perſons juſtified, becauſe they cannot perceive ſuch mature Fruits in themſelves, as they conceive muſt not only be, but be acknowledged alſo to be, in the juſtified Perſon, before he can lay hold on Juſtification. Such Perſons do, in effect, invert the order which they ſhould obſerve; for, when it were their part to fly unto Chriſt the only Mediator, becauſe they come ſhort of new Obedience, and becauſe they are loaden with Sin, that in Him they might have God reconciled to them, and by His Spirit, pouring in of His Grace in their Souls, to make them more Holy, they take another and contrary courſe, by ſuſpending their Faith upon their Works, and do exact of themſelves Works before Faith, and ſo do weaken their own Faith, and hinder it to bring forth ſuch Fruits as they do require. It is reaſon indeed, to prove our Faith by our Works, and it is juſt, that ſuch a Faith be accounted dead, which is not accompa-

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nied with the purpose & endeavour to live holily, justly, & soberly; but it is against all Reason & Equity to condemn weak Faith accompanied with the purpose of a new Life, as if it were no Faith because it hath not as yet brought forth so fair & fully ripe Fruits as the weak believer would. It were their wisdom, when they perceive such impotency to do what is good, & such strength of the Body of Death in them, to fly unto the Redeemer so much the more, and in Him to seek Remission of Sin, and Strength to bring forth good Fruits, and to be sucking Juice and Sap out of Him, as the true Vine: For if we come to Him & abide in Him, we shal bring forth much Fruit, *Joh.* 15 4. 5. For, Faith in Christ in order of Nature goeth before good Works; for only they who come to Christ and abide in Him, do bring forth aboundant Fruit, and not they, who upon the apprehension of their want of *Fruits* do loose or slacken their grip of Faith, & upon discouragment are ready to depart from the living God.

16. The like Wisdom is required in dealing with the Consciences of Men concerning the preparatory Dispositions of such as may confidently come unto Christ to be Justified, *Sanctified* and Saved; for albeit it be true that all that come to Christ, ought to come in the sense of their Sin and acknowledgement of Wrath and Death deserved for their Sins; ought to come with Contrition of Heart, with godly Sorrow for their *Sin*, and a humble Renunciation of all Confidence in themselves; yet must not such persons as do not

satisfie themselves in the measure or sincerity of such preparatory Dispositions in themselves, be keeped back or debarred from coming to Christ, because they not only want, as they conceive, both the Humiliation & sorrow of *Heart* for Sin, & fear of wrath required in such as have access unto Christ; but also do perceive in themselves such *Blindness* of Mind & vanity thereof, such stupidity of Conscience & stubbornes of a proud heart as is not fit (as they conceive) to be received by Christ, or fit to be comforted by him; such Persons I say are not to be forthwith debarred from coming to the Throne of Grace; for oft times Sincerity of Conviction, Compunction, and Humiliation is to be found in such as are displeased with their own shortcoming in such preparatory Dispositions, more than in many others who make a fairer show and profession of their godly Sorrow and Humiliation, and are well pleased with themselves in that respect. We must be wary also while we require Sorrow and Humiliation, and other like preparatory Dispositions in them who may come unto Chtist, lest we secretly import and insinuate a sort of Merit to be in such Dispositions, so as if he that doth not perceive himself thus qualified, could expect no good at Christ's Hands, except he have in his Hand such preparatory Dispositions as if it were a Price of purchasing *Address* to Christ. But let us hold this fast, that the more poor and empty a Man be in his own Eyes, he ought to draw the more near unto the Riches of

of Grace in Christ, because in Him only are to be found all the Treasures of every Saving Grace and preparatory Dispositions for receiving thereof; He is that *exalted Prince Who giveth Repentance unto* Israel, *Act.* 5. 31. He is the Author and Finisher of Faith, unto Whom all they who in the sense of their want of Repentance and Faith, do sigh in themselves, ought and safely may come, that they may have from Him a more ample measure of Faith and Repentance. Neither need we in this case be feared, lest any such Person go, or be sent too soon unto Christ, and that the Teacher of this Doctrine be found to foster Presumption, and to offer untimous Consolation; for, it is one thing to direct a Man to go to Christ, for supply of whatsoever good is wanting in him, and another thing to warrand a secure Sinner to lay hold on the Consolations of the Gospel, which God hath reserved in His own Hand, to be dispensed in due time and order, to the truely humble Penitent. The Lord knoweth how to deal with such as come unto Him; He can hold an unhumbled Supplicant Praying and Knocking at Heaven's Door, without giving him a comfortable Answer until he be humbled, and so prepare him by Humiliation for Consolation in due time.

True it is, that many draw near to Christ with their Lips while their Hearts are far away, and re-

main senseless of their evil Estate and Condition, and are far from the earnest desire of the Remedy which is to be had in Christ: And therefore it is, not without cause, that Pastors in their Sermons require the sight and sense of Sin, and hunger and thirst for Righteousness in them who come to Christ, and desire to profit by their coming to Him: For, albeit it be free to God, without antecedent preparatory Exercises, to fall in upon Man's Heart suddenly, and at one Sermon both convince him of Sin, and lead him in to Christ, as he hath some time dealt with a Multitude, when *Peter* was preaching, *Act.* 2. yet it is not free for Men to neglect their Duties, when they are advertised that the order of God's working ordinarily, is, to take a time for information of their Mind concerning their natural Misery, and His gracious way of Delivery, and for a time to work on their Hearts by the Law, before He give them the felt Fruits of the Gospel. Mean time this must be remembred, that no Man, displeased with his Disposition, as not fitted for Mercy, and who doth regrate that he is a stupid Sinner, and so hard-hearted that he cannot repent, should be keeped off, and debarred from going to Christ, till he discern in himself the Contrition and Humiliation of Heart which he would have: For this were as much as to say in effect, that before a Sinner may go to Christ, he must seek, not from Christ, but out of his own Strength and Abilities to work up his own Heart

Heart to the ſenſe of Sin and Humiliation of Heart, and other ſuch like Diſpoſitions, as ordinarly go before the act and diſcerning of ſaving Faith; for, if even *Simon Magus*, diſcovered and found out to be in the Gall of Bitterneſs and Bond of Iniquity, was exhorted to Pray that God would forgive his Sins, and remove the Perverſneſs of his Heart, and ſave him from deſerved Wrath. *Act.* 8. 22. How much more are they to be encouraged to go to Chriſt for relief from theſe Evils which they feel and fear, in whom not only this Gall of Bitterneſs doth not appear, but alſo ſome appearances may be marked, by wiſe Beholders, of a begun work of Grace in them, albeit the Man himſelf cannot perceive ſo much for the time?

17. Seing it is certain, that God doth preveen by Grace every converted Man's Actions, before the Man do actually turn himſelf to God, and that the Lord uſeth to open the Eyes of the Man whom He is converting, to ſee ſuch and ſuch Evils in himſelf before theſe Evils be taken away; and ſeeing it is God's uſual way by preventing, to give ſome meaſure of the good to be prayed for, that the Man may pray for more good upon the receit of ſome meaſure of that Good already beſtowed; therefore all they who deſire to approach to Chriſt, muſt be taught to make, obſerve, and take notice of the leaſt degree of Good beſtowed upon them, of the ſmalleſt beginnings of Illumination, of the meaneſt degrees of

Conviction for Sin, of the least measure of Estimation of Christ and His Grace, wrought already in themselves, and to thank the Lord for so much Eye-salve as hath opened their Eyes to discern their own Blindness and Misery, and Christ to be the Remedy of all the Evils they do see; and after they have marked what is bestowed already on them, and have blessed God for the Gift, they must be exhorted to request the Lord to make out and perfect the begun Mercy, that they may be sure of their own real Conversion; for so doth the new Convert pray, *Jer.* 31, 18. *Convert me, and I shall be converted*; and the humble Soul, *Cant.* 1. 4. *Draw me after Thee, and we will run after Thee.* And this we speak not as if any unconverted Man could in the sense of his Sin and Misery sincerely and heartily seek after Christ, or for more Grace from Him. But because some that are Converted do not perceive that they are Converted, we frame our speech to their estimation of themselves, that they may be edified who are brought unto Christ, by the draught of effectual Calling, and have not as yet received the Gift of the Spirit to perceive these things, which are freely bestowed upon them, 1 *Cor.* 2. 12.

18. As it useth to be in the Sickness of the Body, so it falleth out in the Sicknesses of the Conscience, that as there are some Sicknesses simple, and other some complicat, when moe Sicknesses concur together: So in the Conscience, there are some simple, some complicat ill Cases. Simple and sin-

single Cases of Conscience are these, wherein the diseased Soul is troubled with one Doubt only for the present: As for Example, when the Party afflicted, is doubtful only of the Will of God toward him, and not of His Power. Such was the Case of the Leper, *Matth.* 8. 2. *Thou canst make me clean, if Thou wilt.*

Complicat and involved Cases, are, when many Evils concur together, and the Conscience is troubled with many Doubts. In which Case many Questions may offer themselves in a throng together, which the afflicted Party cannot well distinguish, and thereupon is driven to darkness and confusion of Mind. In this Case the Pastor, or prudent Christian Friend, must observe some order, beginning with the most perilous Doubt, that it may be first solved: Which Doubt being answered in the first place, let him fall upon the answering of the rest of the Doubts in order. As for Example, if the Party be afflicted with Tentations unto Desperation, let him be cleared and led by the Hand to see and acknowledge a possibility of Salvation by Christ, and then a *Probability* and *Appearance* that it shall be by an Argument taken from his present exercise, which putteth an Earrand in his Hand, and so a Warrand to go to Christ, and so piece and piece let him be dealt with to accept the general Offer of Grace in Christ, and to believe in Him. Now that such may be the Exercise of the Child of God, appeareth *Psal.* 42. 7. *Deep calleth unto deep, at the noise of thy Water-spouts all*

thy Waves and Billows are gone over me. And *Pſal. 77. 7. 8. Will the Lord caſt off for ever, and will He be favourable no more? Is His Grace clean gone for ever? and will He be favourable no more?* &c. At laſt he diſcovereth his Duty to believe in God, and concludeth againſt himſelf, that his giving ſo far way to the Tentation was his Infirmity.

19. We muſt diſtinguiſh worldly Sorrow, and Hypocondrick-paſſions and Perturbations of Mind, from Caſes of Conſcience, and ſpiritual Exerciſe in the Wreſtlings of Faith, that for a natural Diſeaſe and Diſtemper a pertinent Remedy may be called for from the bodily Phyſicians; and to ſuch as are under a ſpiritual Exerciſe, the Doubts of their Conſcience may be prudently louſed. In ſuch a Caſe, when both the bodily Diſtemper and ſpiritual Exerciſe are joined, Circumſpection is neceſſary, that proportionable Remedies be uſed by the Phyſician, and the Paſtor, or prudent Friend, that bodily Medicine and ſpiritual Conſolations may be each in their own time and order wiſely made uſe of: And becauſe it uſeth to fall out, that exerciſe of Conſcience and Diſtemper of bodily Humors are oftentimes joined one with another, let it be ſufficient, that a word is caſten in here for Advertiſement.

20. In curing Caſes of Conſcience, it is not ſufficient to looſe ſome one Doubt or other, but after ſatisfaction given to the Parties afflicted concerning the preſent Caſe, which hath troubled them

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they must learn to observe other Causes, which may trouble them afterward, wherewith for the present they possibly are not troubled, and must be directed to acquaint themselves with Christ, that in Him they may have Relief from every Sin, & every sort of Misery; and to that end & purpose they must consecrat and devout themselves to Him, to depend upon Him in all things, and at all times, whatsoever way He shall be pleased to exercise them; for, whosoever do come unto Christ, must come of set purpose to abide in Him, and never depart from Him, but to live in Him, and draw Grace after Grace out of His Fulness; Grace to mortifie Sin, Grace to renew the Acts of Faith and Repentance daily, according as they find new guiltiness contracted, and weakness in themselves to do commanded Duties: For except they do so, they shall easily slide back from their begun Sanctification, and furnish Matter to Satan for raising of new Doubts in their Souls, and new Tentations unto Sins, wherein they have not fallen before: Therefore must they keep the Habits of Faith and Repentance in actual exercise daily.

21. In dealing with a troubled Conscience, let not the Comforter, whether a Pastor or a prudent Friend, trust to his Abilities, or arrogat to himself above what is due to him, but let him keep his Eye upon the Lord, and in his Heart be praying to God to bless the Word in his Mouth, giving Glory to God expressly, if he perceive the afflicted Party laying hold on God's

Word delivered by him. And let him also teach the Afflicted to lift his Eyes to the Lord, when the Word of Consolation is dispensed to him by the Minister or prudent Friend, that God may have the Glory in his Consolation, and no more ascribed to the Instrument then is due: For the Minister may sow the Seed and plant, and water, but God only can give the Increase: Men are ready to fail in this point and mar the Blessing; for God is a jealous God and will not give His Glory to another.

22. In case the expected Consolation be not found, or the Doubt propounded be not solved so soon as is desired, let the Afflicted be exhorted, that he make not haste in seeking Comfort, but patiently submit himself to God's Will in exercising him for a while, and humble himself under His mighty Hand, in Meekness waiting for Clearness and Comfort in due time; for, Affliction is sent to work Patience, and Patience to work Experience, and Experience to work Hope, which shall not make the patient Man ashamed: And it is far better for a Soul to ly for a time in the Bonds of Affliction, till it be daunted and subdued, than before Patience hath had the perfect work, to seek to have its fooliſh Wishes granted unto it: For if once a Soul heartily submit it self to God, or strive to submit, and patiently wait on, Consolation will be found not far off.

23. In regard the Work of the Holy Ghost, working the Conversion of a Man, may begin be-

before it can be marked, it is the part of him who medleth with the afflicted Conscience, to deal tenderly with the Afflicted, and so to temper his Speech, as he may both further Repentance and Faith, pre-supposing the Parties exercise may prove a begun Work of Grace; for it is better so to judge in Charity of God's Dispensation, than to foster sinister Suspicions of the Party afflicted, which may readily break forth in some unhappy Expressions to the hurting of the Patient, and hindering his profiting by what may be said beside.

24. Because we have to do in this Book with the weak Believers, who, in the sense of Sin and deserved Wrath, are fled or flying unto Christ, with a purpose of Amendment of Life, but do fear they are not, or shall not be admitted into that Kingdom of our Lord Jesus, for this and that pretended Reason: Therefore, it will be to purpose in comforting them, to make use, as of other Scriptures, so in special of these two Passages; the one 2 *Cor.* 5. 19. the other, 1 *Cor.* 1. 30. the one serving to convince them, that they are already in the state of Grace, and of the number of Believers in Christ, how strongly so ever they are assaulted with Fears, Doubts, and Suspicions, that it is otherways: for, in this Passage, 2 *Cor.* 5. 19. the Apostle summeth up the whole Gospel in few words, holding forth, First, that the fulness of

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God in Three Persons, was in the Second Person of the God-head the Mediator Christ Jesus, and is upon the Work of reconciling the World to Himself, not imputing their Transgressions unto them that receive the gracious Offer of Reconciliation, tendered through Christ in the Gospel. Secondly, that God in Christ hath committed unto His Ministers the Word of Reconciliation, that they, with Authority, may offer Reconciliation and Friendship with God unto the Hearers of the Word of the Gospel. Thirdly, that the Apostles and Ministers of the Gospel, are sent forth and directed as Embassadors, to exhort and request Men, in God's Name, and in the Name of Christ God Mediator manifested in the flesh, to be reconciled unto God. Fourthly, that so many as do consent unto, and embrace the gracious Offer of Reconciliation, are reckoned to be Believers, even all they who do acknowledge their natural Enimity and Sins against God, and do welcome the Message of Reconciliation. (sent by the Ministers of the Gospel) and do engage themselves to hold fast this Covenant, aiming to walk as reconciled Children and Servants unto God, uprightly laying forth their Burdens and Desires before Him daily: All these (I say) are Believers in Christ, and may assure themselves of Reconciliation; for there is no more in the Apostles and Ministers Commission required, for entering of the humbled Sinner into a Covenant of Friendship save this, We request you in God's Name

Name, and in the Name of God incarnat, Jesus Christ the Mediator, we beseech you be reconciled to God. *V.* 20. Now we judge, that humbled Sinners fled to Christ, and purposing to amend their Lives by His Grace, will not be found unwilling to accept this Offer of Reconciliation, but will declare their hearty Consent to this Offer; and so may be convinced, that a Covenant is closed between God and them, and that God hath given unto them saving Faith, how weak soever it seemeth unto them; for, the consenting unto, and accepting of, this Offer, is the Condition required for entering in Covenant, & the proper act of Saving Faith. Fifthly, the Apostle holdeth forth the Ground-right of this Covenant, and Reason whereupon the Sinner fled to Christ may be assured of Justification: Because in the Covenant of Redemption past between God in Three Persons on the one hand, and the Second Person of the God-head as Mediator and perfect Redeemer by Price-paying on the other hand, it is agreed, finally ended and decreed, that Christ's Satisfaction, made for the Embracer of this offered Reconciliation, shall as certainly make the Believer judicially Righteous and justify him, as Christ was judicially made Sin, or a Sacrifice for the Sins of the Redeemed: For, *God*, saith he, *V.* 21, *hath made Christ to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in Him.* Therefore as Christ the only Mediator, by accepting the Covenant of Re-

Redemption, had the Sins of the Redeemed imputed unto Him, (albeit there was no Sin at all, nor could be in Him) and was punished for them unto the Death of the Cross; so the humbled Sinner, by flying unto Christ, and accepting the offered Covenant of Reconciliation, hath Christ's satisfaction imputed unto Him, (albeit he can see nothing in himself but a mass of inherent Sin) and shall not enter into Condemnation, but be brought to Life-eternal through Jesus Christ our Lord. Both the Covenant of Redemption made with Christ in the Redeemer's Name, and the Covenant of Reconciliation made with us through Christ, are of God's making, and so must stand, and cannot be dis-annuled for ever.

The other place, 1. *Cor.* 1. 30. holdeth forth the Right which God hath made to the Believer, unto the unsearchable Riches of Christ, whereunto the weakest Believer, fled from Sin and Wrath unto Christ, as the Refuge and perfect Remedy from both, may claim namely, Wisdom, Righteousness, Sanctification and Redemption by Him, and that by Covenant and Decree registrat in this, and other places of Scripture, as judicially declared and adjudged unto all and every Believer in Him; so that they may and should make use of Christ, as made unto them *Wisdom* to direct them, *Justification* to justifie them, *Sanctification* to perfect them piece and piece in Holiness, and *Redemption* to support them under, and deliver them from, all Bonds of Misery.

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For the better understanding of this rich Passage, we shall take it up in Four Sentences, pronounced from the Holy Spirit by the Apostle; in every one whereof, these three things are insinuat and imported, First, our need of Christ; 2. His engaged Help and Supply; and 3. our Duty to lay hold upon, and make use of Him according to the Right and Interest in Him, made unto every Believer.

The *First Sentence* is this, *Christ is made unto us Wisdom*, which importeth, *First*, that not only we are by Nature blind and ignorant of our Sin and Misery, blind and ignorant of the way of Salvation and right manner of serving God, but also after that we are illuminat by Grace, and made in some measure to know our last Condition, and to fly unto Christ for Delivery, we are compassed about with much Darkness and foggy Mists of Doubts, Errors, and Mistakes, and have need to be in every step of our way directed and powerfully taught by Christ's Word and Spirit, to know what is that good acceptable Will of God.

Secondly, It importeth, that as Christ is the Treasure of all Wisdom and Knowledge, Who hath revealed in the Scriptures the whole Counsel of God concerning our Salvation; so He is judicially made over unto us as anointed Prophet to His Church, to make known unto us the way of Life by His Word and Spirit.

Thirdly, It imports our Duty to receive Him as the great Gift of God, and to give up our selves

ſelves to His Teaching, to imploy Him and depend upon Him, as Prophet appointed to us, for direction by His Word, what to Believe and how to Live before God. Whereupon the weakeſt Believer may truſt in Him for guiding them in the uſe of the Scripture, and exerciſe of the Means appointed by Him unto Salvation; becauſe He is made of God unto us *Wiſdom*, and intimation thereof is made by His Apoſtle.

The *Second Sentence* is this, *Chriſt is made of God unto us Righteouſneſs*: Which preſupponeth, *Firſt*, that we are by Nature deſtitute of Righteouſneſs, condemned as Unrighteous by the Law, and unable to deliver our ſelves from Condemnation, and when we are fled to Chriſt and delivered from Condemnation, that we are not able to ſtand in that ſtate, but by our daily Sins wherein we fall, do deſerve to be condemned as Unrighteous.

Secondly, It imports, that Chriſt is not only Righteous in Himſelf, and able to ſatisfie Divine Juſtice for our Sins, but alſo hath undertaken to pay, and actually hath payed the Price of our Redemption, by His Obedience unto the Father, even to the Death of the Croſs, and hath taken on Him the Office of High Prieſt, to apply unto us Abſolution from our Sins, make us accepted, and to be dealt with as Righteous, and to keep us in that bleſſed eſtate by His Interceſſion.

Thirdly, It imports our Duty to lay hold on Chriſt our Cautioner, by vertue of our Right and

and Intereſt in Him, granted and intimat unto us, and ſo to reſt on Him, that whatſoever Satan, Conſcience, or Law violat by us, ſhall ſay, we who are fled from Sin and Wrath to Him, may oppoſe this Sentence of our Abſolution regiſtrat here, Chriſt is made unto us *Righteouſneſs* judicially by the Decree and Decreet of God.

The *Third Sentence* is this, *Chriſt is made unto us of God Sanctification*: Which preſupponeth, that in the juſtified Believer there are remaining ſtill the Reliques of Sin inherent, from which we are not able of our ſelves to deliver our ſelves, but have need of Divine Power to mortifie Sin in us, and to repair the Image of God by increaſing Holineſs in us.

Secondly, It importeth, that Chriſt the Mediator, the Holy One of *Iſrael*, hath not only payed the Price of our Redemption for removing of our Guiltineſs, and ſaving us from Condemnation, but alſo hath undertaken to the Father to write His Law in our Heart, and at laſt to preſent us perfect without Spot or Blemiſh, for which end, He hath taken by appointment the three-fold Office of Prophet, Prieſt and King.

Thirdly, It imports, that it is our Duty to lay hold upon this rich Gift and Right, intimat unto us judicially from God, and whatſoever commanded Duty we are to go about, we do it in the Name of Chriſt, ſucking by Faith, Sap and Vertue from Him to bring forth good Fruits, holy and acceptable to God through Him: Becauſe

Christ, the Second Person of the God-head incarnat is made unto us, and judicially intimate from God to us, our *Sanctification.*

The *Fourth Sentence* is this, *Christ is made of God unto us Redemption:* Which importeth, *First,* That we who have fled from Sin and Wrath unto Christ, and are justified by Faith, and begun to be Sanctified, are yoked in a Warfare with our sinful Flesh, the World and Satan, being subject to many Miseries in this Life, and to Death natural and the Grave. In which Warefare we are not of our selves able to stand, nor to deliver our selves from the Miseries whereunto we are subject, except by Divine Power we be supported, brought thorow & Saved.

Secondly, It imports, that Christ not only hath payed a satisfactory Price for our Redemption, and is able to deliver us from all Sin and Misery against rhe power of whatsoever Adversary; but also, that He hath undertaken the Work, and hath by compact with the Father, obliged Himself to deliver us powerfully from all Sin and Misery, and to overcome to our behoove all our Enemies and tread them underfoot, and that He is judicially established in His kingly Office, & made over to us for our assurance by Decreet intimat to us.

Thirdly, It importeth our Duty, that by vertue of the Right and Gift of Christ God-man, made over unto us by God's Decreet now intimat, we should rely by Faith on Him, as the Pledge of perfecting our Salvation throughly, and fight out our Battles, against all adversar Powers and all Mi-

Miseries, in His strength, rejoycing in His Victory over all our Enemies; for, God hath made Him unto us *Redemption.*

CHAP. II.

Wherein the Regenerat Man's Doubt of his being in the state of Grace, by reason of his felt unworthiness, is answered.

THese premised Considerations, may serve for the more easy Solution of Doubts, and particular Cases, wherein the Regenerat Man may be troubled about his being in the state of Grace. For which end it is needful also, by way of Example, to propound some usual Questions in particular: The Answering whereof may serve to answer all Questions which do arise from the like Original: For,

1. Howsoever it be certain from Scripture, that the Regenerat shall not perish, and that their state in Grace is unchangable, and that their perseverance in the Faith is established by Christ's undertaking to make them persevere, according to the charge given unto Him from the Father, *Joh.* 6. 39. 40. yet, it is true also, that every Regenerat Man is not clear about his Regeneration, and many Regenerat Persons have only a conjectural Opinion that they are Regenerat, who are not come up as yet to an assurance & perswasion of their blessed Estate. And the number is not great of these who always, or any long time together, do enjoy that

Serenity and Tranquility of Conſcience, that they can confidently triumph, and glory with the Apoſtle, *Rom.* 5 3.4,5. becauſe of Deſertions and Tentations raiſing Doubts in their Conſcience, concerning their Eſtate, oft-times holy Perſons are diſquieted. With ſuch Perſons, while they are in that caſe, a Paſtor or a prudent Friend muſt deal ſo, as he would deal with the Infirm, and with them who think themſelves not Converted, becauſe the ſame Remedies will ſerve to ſtrengthen a weak Believer, and to draw a Soul, ſenſible of Sin, and under the Pangs of the New-birth, unto Faith in Chriſt.

2. But let us come more particularly to examine the Doubts of ſome that are Regenerat, and their pretended Reaſons for their doubting. Some are ſo ſenſible of their own unworthineſs, that they queſtion if themſelves, or any like unto themſelves, can be in the ſtate of Grace, mean time their Carriage is ſuch as becometh a Chriſtian, blameleſs: I feel in me (ſaith one) ſuch ſtrength of inward Corruption, as doth defile every beſt action I go about; I ſee what Holineſs is required in thoſe that approach unto God, that I do utterly loath my ſelf, as unworthy to be admitted into the Fellowſhip of God or Chriſt the Holy One of *Iſrael*: yea (ſaith another) I think it no ſmall preſumption to draw near unto Chriſt, or count my ſelf among His Saints and Followers.

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This for a ſhort time was the caſe of *Iſaiah*, when in a Viſion he ſaw the Glory of Chriſt in the Temple, and heard the Seraphims proclaim Him thrice Holy, *Iſa.* 6. 5. *Wo is me* (ſaid he) *for I am undone, becauſe I am a Man of unclean lips, and I dwell in the midſt of a People of unclean lips; for mine Eyes have ſeen the King, the Lord of Hoſts.* This alſo was the caſe of *Peter*, who in the ſenſe of his own unworthineſs, wakened up by the ſhining of the Glory of Chriſt's Godhead in the miraculous Tack of Fiſhes, *Luk.* 5.8. falling down at Chriſt's Knees, he cryeth, *Depart from me, O Lord, for I am a ſinful Man*: which is as much as if he had ſaid, I am utterly unworthy to be admitted unto fellowſhip with Thy Holy Majeſty. The like alſo was the caſe of the Publican in the Parable, *Luk.* 18. 13. out of which caſe, after ſome wreſtling of Faith, he cometh forth toward God, yet ſtanding a far off, not daring to lift up his Eyes to Heaven: Wherein is pointed out to us the ſenſe of his unworthineſs, hindering him to approach confidently to the Throne of Grace.

3. For removing of this Doubt, Five or Six Conſiderations may be repreſented to the Party afflicted, with this *Proviſo*, that the ſenſe of his Unworthineſs be not diſcharged, or diminiſhed, but wiſely entertained in him rather; for, it is not to be preſuppoſed, that any Man can eſteem himſelf ſo unworthy, and far from meriting any good at God's Hand, as he is indeed:

But yet his Doubt, how he dare or may draw near unto Christ because of his felt unworthiness may be solved. 1. If he consider the nature and offer made of the Covenant of Grace, whereby these that are sensible of their own unworthiness are so far from being debarred from the Covenant of Grace that the Covenant of Grace doth not admit any Person to be received into it, but such only who do renounce all confidence in their own Works and Worthiness, and do fly unto the offer of the free Grace of God in Christ: For, our Lord hath said, *Matth.* 9. 13. *I came not to call the Righteous but Sinners to Repentance*: And the Promises of the Evangel, are made to the Poor in Spirit, to the Hungry and Thirsty for the Righteousness of Christ, which only can satisfie a hungry Soul, *Matth* 5. 3, 6. yea, the sense of Unworthiness is in effect that Self-loathing whereof *Ezek.* speaketh *Chap.*36.31. which sense of Unworthiness may be seen in *Job*, as a special act and evidence of His Repentance, *Job.* 42. 6.

Secondly, Let him consider, that because by reason of Sin, no worthiness can be found in us, therefore God hath freely loved the World and provided Grace in Christ, that all that fly to Him, may out of His Fulness receive Grace for Grace, *Joh.* 1. 16.

Thirdly, The threefold Office of a Mediator, wherewith Christ hath cloathed Himself, doth obviat and meet the Doubts of the humbled Soul under the sense of unworthiness: For, albeit he be ig-

norant and slow to understand and believe the revealed Will of God, about Mens Salvation, and his prescribed Service; yet, upon his flying to Christ, he hath Christ offered and given to him for his Wisdom, a Prophet able to inform him, to open his Eyes, and perswade him to embrace by lively Faith all saving Doctrine. Albeit he be exceeding sinful and worthy of Condemnation, yet he hath Christ as Priest made of God unto him *Righteousness* and *Sanctification*, upon his flying to Him for Refuge from Sin and Wrath, undertaking also powerfully to sanctifie him, by mortifying his Corruptions, and perfecting at last the Image of God in him. And albeit he have the World and his own Flesh, and the power of all Principalities and spiritual Wickedness, with many Miseries in this Life to wrestle with; yet, he hath Christ Jesus as King made of God unto him *Redemption*, upon his flying to Christ for Refuge against all his Enemies; so that he may be sure to be found among them whom He hath Redeemed by Price-paying, and for whom He hath undertaken powerfully to sustain them in all this War-fare, whatsoever Misery they may be in, and at last to bring them out of all Sin and Misery to a perfect Rest in everlasting Glory. And to what end hath our Lord taken on the Office of a Mediator and Redeemer, if not to open the Eyes of the Blind that fly to Him for Eye-Salve, to cover the Naked flying unto Him, with the precious Garment

of His imputed Righteouſneſs, and to enrich the Poor, Needy and Unworthy out of the Store-houſe of His unſearchable Riches of Grace? *Rev.* 3. 18.

Fourthly, Let him conſider the conſtant courſe of Grace and practical Diſpenſation thereof, in all Ages toward all the Converted. Are not all they to whom the Goſpel cometh, in the ſtate of corrupt Nature, when God cometh to convert them? For, never was there any Perſon called unto the ſtate of Grace, but he was found in his Sins, and in ſtate of loſt Sinners by Nature: none but Children of Wrath and Enemies by Nature are reconciled; none but they, who, by the Law, are condemned, are Juſtified; none but they, that in their own ſenſe are loſt, do obtain Salvation; for Chriſt doth plainly tell us, *I came to ſeek and to ſave them that are loſt*. Did he ever reject any that fled unto Him, becauſe they were unworthy? No; for it is ſaid, *Pſ.* 9. 10. *They that know Thy Name will truſt in Thee; for Thou never forſook them that ſought Thee.* And (*Joh.* 6. 37.) He ſaith, *Theſe that come unto Me, I will in no caſe caſt out*, 2 Tim. 1. 9. *Not according to our works, but according to His own Purpoſe and Grace, hath He called us.*

Fifthly, Let him conſider the Worthineſs of Chriſt's Perſon and Merits, Who, (becauſe He being God and Man in one Perſon, hath paid a Price of infinite value for Redemption of Sinners who fly unto Him) is worthy, for Whoſe Cauſe, the unworthy Sinner flying to the Throne of Grace,

Grace, should be received in favour, & made fit for eternal Life by the Sanctification of His Spirit.

Sixthly, Let him consider, that if he stand a-back from Christ, and do not fly unto Him, how unworthy soever he think himself, he remains under Wrath and the condemnatory Sentence of the Law, *Joh.* 1. 8. but let him rather remember, that he is warranted by a Command of God the Father, to fly to Christ, 1 *Joh.* 3. 23. *This is His Commandment, that we should believe on the Name of His Son Jesus Christ, and love one another as He hath commanded us.* And therefore, let him say of his own Soul with the *Centurion*, speaking of his Servant to Christ. (*Luk.* 7. 6. 7.) *I am not worthy that Thou should come under my Roof; but say the word, and my Servant shall be healed.* The Word is said frequently in Scripture, let the Afflicted rest himself on it.

CHAP. III.

Wherein the Regenerat Man's Doubts, arising from the multitude and weight of his Sins against the Law and the Gospel, and against the Light of his Conscience, are answered.

AS in the Pangs of the New-birth, this Doubt hath much weight to keep a Soul a-back from embracing Christ, and receiving Pardon through Him; so after a Man is Regenerat and made quiet in his Conscience, when through sad Affliction and sore Temptation, these wounds

Wounds of his Conſcience begin to bleed again, his Pardon & Peace is called in queſtion. Of this Exerciſe there are three Degrees: the *Firſt* is, when Sins againſt the Law are muſtered, and led in an Hoſt againſt a Soul; which was the caſe of the afflicted Pſalmiſt for a time, till by Faith he over-come the Doubt, *Pſal.* 40. 12. *Innumerable Evils have compaſſed me about, mine Iniquities have taken hold on me, ſo that I am not able to look up: they are more then the Hairs of mine Head; therefore my Heart faileth me.*

The *Second* Degree is, when beſide the Man's Sins againſt the Law, his Sins alſo againſt the Goſpel, againſt Chriſt and the Means of Salvation, do ariſe in battel againſt him, and do drive him to cry out with theſe not yet converted Sinners, (*Act.* 2. 37.) *Men and Brethren, what ſhall we do?*

The *Third* Degree is, when the Regenerat Man, for ſome groſs Sins againſt the Light of his Conſcience, is given up for a time to be ſcourged with the Temptations and Accuſations of Satan, as if he had ſinned againſt the Holy Ghoſt, and no more Mercy were reſerved for him; and this was the caſe of the Prophet *Jonah*, when being guilty & conſcious to his late Rebellion againſt God, he is purſued and apprehended by God, and caſten in the Sea, he falleth in a Fit of Deſperation till God gave him victory by Faith, *Jon.* 2. 4. *Then I ſaid, I am caſt out of Thy ſight; yet I will look again to Thy holy Temple:* Which was the tryſting place of God with Sinners in a Mediator. This was alſo the caſe of *David* for a time, after that his Conſcience is wak-

wakened by the Message of God sent unto him in the Mouth of *Nathan* the Prophet, when he found the Spirit of Consolation with-drawn from him, and the Wrath of God breaking his Bones, and consuming the Marrow thereof, *Ps.* 51.8,9,10,11. 12. *Make me to hear joy and gladness that the bones which Thou hast broken may rejoice*, &c.

2. In answering this Doubt, we must proceed suitably to each degree severally. In curing this Case in the First Degree, let the Afflicted admit all the just Aggravations of his Sins against the Law, which the Conscience doth press: For, by extenuation of Sin neither is God's Justice glorified, nor the Conscience satisfied; and Consolation or Hope of Remission of Sin must not arise from the few number or lightness of Sins, but from the multitude and largeness of God's Mercy: And therefore, we must not cut short the reckoning with the Lords Law, nor must we diminish the weight and estimation of our evil Deservings; but course must be taken, that by the sense of Guiltiness, the judgment of the afflicted Person be not so confounded and perplexed, as if his Case were desperat, and possibility of Salvation were passed; but rather let the Afflicted humble himself under the Mighty Hand of God, Who alone can destroy and make alive, and Who usually bringeth down to Death and brink of Hell, and bringeth back again, and Who alone doth work Wonders.

This Doubt then arising from the multitude of Sins, may be loosed, First, by a fresh considera-

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tion of the infinit Excellency and Worthineſs of Chriſt Jeſus, God manifeſted in the Fleſh, and of the incomprehenſible Value of the Price of Redemption, payed by Him for all who fly unto Him: For, the Father hath declared Himſelf ſatisfied by Him in behalf of the Redeemed, for whom He did offer Himſelf, *Matth.* 3. 17. ſaying. *This is My beloved Son, in Whom I am well pleaſed.* And (*Heb.* 7. 25.) *This is He, Who is able to ſave to the uttermoſt, all that come to God, by Him.* Secondly, by conſideration of the infinit largeneſs of God's Bounty, Grace and Mercy wherein He hath ſet no bounds to Himſelf in pardoning and aboliſhing the Sins of thoſe that come unto Him, how groſs and grievous ſoever they have been. *Iſa.* 44. 21. *I have blotted out as a thick Cloud, thy Tranſgreſſions and as a Cloud thy Sins, return unto Me, for I have redeemed thee.* And, (*Iſa.* 1. 18.) *Come now and let us reaſon together,* ſaith the Lord, *though your Sins be as Scarlet, they ſhall be as white as Snow, though they be red as Crimſon, they ſhall be as Wool.* And. (*Matth.* 11. 28.) *Come unto Me,* ſaith Chriſt, *all ye that labour and are heavy loaden, and I will give you reſt.*

Thirdly, By the conſideration of the many Examples and Experiences of the Mercy of God manifeſted in the Pardon of hainous Sinners, both in the Old and New Teſtament, ſet down in Scripture, of ſet purpoſe to invite ſuch as are troubled with the ſenſe of their manifold Sins to come unto Chriſt the Mediator, or to God in Chriſt

Christ, reconciling the World to Himself, by not imputing Sins to them who embrace the Offer of Grace and Reconciliation, tendered unto them in the Gospel.

As to the Second Degree, wherein the Doubt is augmented by the addition of the Sins against the Gospel, unto the Sins against the Law, by despising or slighting the Means of Salvation offered in the Gospel; true it is, that the despising or slighting of the Offer of Grace in Christ cannot be sufficiently aggreged, because the Sins of *Sodom* and *Gomorah* will be found lighter, being laid in the Ballance with the contempt of the Gospel, *Matth.* 10. 14, 15. yet notwithstanding, when God is entered in reckoning with a Sinner, and is begun to challenge him for his Sins against the Law and the Gospel also, and hath by His Terror humbled the Man, there is Mercy insinuated unto that Person in the bosome of the Threatening. Wherefore the Soul born down with the sense of Ill-deserving by Sins against both Law and Gospel, must be exhorted to humble himself before God, and fly in unto Christ, Who of set purpose that He might answer this Doubt hath declared, that whosoever speaketh a word against the Son of Man, it shall be forgiven him, to wit, if he repent this Injury done to Christ, *Matth.* 12. 32. and He standeth knocking at the Door of luke-warm *Laodicea*, with an Offer of coming in to them, and supping with them, that shall open to Him, notwithstanding they have

have ſlighted Him long in their ſenſeleſſneſs of Sin, Nakedneſs and Miſery.

As to the Third Degree, wherein the Afflicted doth ſuſpect, that he hath ſinned againſt the Holy Ghoſt, becauſe he hath ſinned againſt the Light of his Conſcience, and Ditement of the Holy Spirit: Let the Afflicted conſider, that the ſinning in actual groſs out-breakings againſt the Light of the Conſcience, is indeed a high Provocation of God to His Face, for which the Offender is to be humbled all the days of his Life. Secondly, let him learn to glorify God's Juſtice, Who hath made a proud Rebel to be ſcourged with Scorpions, and ſore bitten with the remorſe of a ſlighted and contemned Conſcience.

Thirdly, Let thoſe particular Tranſgreſſions, objected to be done againſt the Light of the Conſcience, be examined with their Motives and Circumſtances: And out of the bitter Rod of God's correcting the Offender, that he ſhould not periſh with the World, let the Afflicted take up the Lord's Love in judging him, that he may not be condemned. As alſo let the Paſtor, or the prudent Friend, who goeth about to comfort the Afflicted, carefully obſerve if the Afflicted be grieved for the grieving of the holy Spirit, if he deſire and long after the Conſolation of God, Whom he hath offended, if he purpoſe to walk more circumſpectly afterward, and ſhew the ſnare he hath been taken into, or what other Evidences of Repentance can be ſeen in him, whereof

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uſe may be made to aſſure the Afflicted, that he hath not ſinned unto Death, Becauſe the Sin againſt the holy Ghoſt, as it is deſcribed unto us in holy Scripture, is either a malicious refuſing and oppoſing wittingly and wilfully of Chriſt Jeſus, after that the Spirit of Chriſt hath convinced the Perſon that Chriſt is the Redeemer; and this was the Sin of ſome *Phariſees*, deſperat, profeſſed, and irreconciliable Enemies to Chriſt, *Matth.* 12.24. to 33. or, it is a total Apoſtacy from Chriſt, after they have known Him to be the Redeemer, joined with a malicious oppugning of the Chriſtian Religion, as it is ſet forth *Heb.* 10. 26,27, to 32. and whoſoever falleth in this Sin he neither repents him of it, nor deſires to repent or be reconciled with God.

And therefore, let the humbled and afflicted Penitent, longing to be reconciled unto God through Chriſt and to find the ſenſe of His Favour granted or reſtored, not ſuſpect himſelf any more guilty of this Sin, but let him make uſe of the offer of Grace in the Goſpel, and of the Example of Penitents mentioned in Scripture. Who knoweth how ſoon the Lord may take the Penitent in His Fatherly Embracements, and comfort him abundantly? Mean time, till the ſenſible Comfort be given unto him, let him hold faſt the Promiſes made to them that fly unto Chriſt.

CHAP.

CHAP. IV.

Wherein is solved the Doubt of the Regenerat Man, raised by his Suspicion, whether he be Elected or not.

IT cometh to pass sometimes, that a Sinner lamenting his Sins, and seeking Liberation from Sin and Misery, doth call in question whether he be Regenerat, because he hath a deep and fixed suspicion, that he shall possibly be found not among the Elect, and by consequence be found a Reprobat: of whom if ye ask a Reason why he saith so, he can give no solid Answer, only he will tell you he can perceive no certain Signs and Evidences of his Election; yea, that he findeth nothing in himself, but that which may be found in Reprobats, and that he is afraid he be found one of that number, and that this suspicion hath taken deep root in him, that he cannot rid himself of this Doubt and Fear.

2. This Case, we most confess, is very dangerous, except it be timously cured; for, here Faith is taken as it were by the Throat, and the ground of Hope is like to be razed. The suspicion of God's Decree is daily fostered and augmented, and the afflicted Person, not only doubteth of Gods Good-will to him, but is tempted unto Desperation: By this Means the Command of God to believe the Promises and Consolations of the Gospel, seem to him to be offered to him all

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in vain: the hope of ſucceſs, or profiting in the uſe of the Means appointed by God, is undermined, ſo long as this Suſpicion is entertained; yea, all the Exerciſes of Religion become, burdenſome, out of a fear he ſhall follow the exerciſe thereof to no purpoſe; and ſo the Duties of Religion, are oft-times left undone, or caſt off for a time, if the Tentation grow ſtrong, and continue with him without cure or comfort; thus he ſtandeth upon the Border and Precipice of ſome ſort of Deſperation, if his Fear and Suſpicion be not removed in ſome meaſure.

3. For Cure of this Caſe, the Paſtor or prudent Friend, as in all his Conferences with the Afflicted, ſo here in ſpecial, muſt ſeriouſly Pray to to God that He would bleſs the Means of Information and Conſolation, which he is about to uſe for the ſatisfying of the Afflicted.

To this end therefore, *Firſt*, let all the Reaſons whereby the Afflicted pretendeth to make his Reprobation probable, be reſumed and refuted as frivolous, all of them, and certainly they cannot but be found frivolous, becauſe God hath not given any certain Evidence or Sign of Reprobation, ſo long as a Man is alive, except that Sin unto Death the Sin againſt the Holy Ghoſt, in a malicious refuſing, rejecting, and hoſtile oppoſing of Jeſus Chriſt wittingly and willingly: For, as to final Unbelief and Impenitency, no Man can paſs Sentence upon any Perſon, that hath heard any thing of the Goſpel, ſo long as Breath

is in him; for, God can convert a Soul to Himself in the Pangs of imminent Death, as He did the Thief on the Cross.

All the evil which the Afflicted can say of himself, cannot prove him a Reprobat, the hight which his Reckoning can rise unto, to fortifie his own suspicion of himself, is only to give appearance that he is not Regenerat; mean time we presuppone the afflicted Person under this Tentation, to labour under the sense of manifold Sins (which doth furnish strength unto the Tentation) and to be hungry and thirsty for Righteousness, and to be desirous to draw near to God in Christ, if he could be delivered of his suspicion of God's Purpose and Affection towards him. And therefore his Christian Friends are bound in Charity to expound this his Hunger for Righteousness, and thirsty Desire of Reconciliation through Christ, to be a begun work of gracious Regeneration, and so also a hopeful Sign that he is Elected.

Secondly, After Refutation of his pretended Reasons for his Supicion and Fear, this suspicion must be set before him as a strong Tentation of Satan, and a Soul-muthering lie, thrown as a fiery Dart at him, (such as the Apostle, *Ephes.* 6. maketh mention of) of set purpose to beat the Shield of Faith out of his Hand: Wherefore he must be exhorted to resist the Tempter, and that so much the more, as Satan out of Envy and Malice doth slander God, & the begun work of Grace in the Man, and all to vex the Soul of him whom he cannot keep in his snare.

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Thirdly, The giving so much way to this wicked Suggestion, must be represented to the Patient as an act of Ignorance and Folly, yea an act of Iniquity and Injury unto God, and to his own Soul: For, what a madness is it to pry in upon the secret Counsel of God, and to neglect His revealed Will set down in Scripture? what presumption to intrude our selves upon His secret Decrees, and to cast behind our Back His open Commands given to us? To refuse obedience to God's Ordinances given to us for our Salvation, except He shall first tell us what is His purpose about us in particular? To open our Ears to the false Suggestions of the Devil a Liar, and Murtherer from the Beginning, and stop our Ears from hearing the Voice of God speaking to us in Scripture? Wherefore let the Afflicted under this Temptation take heed to what is said, *Deut.* 29. 29. *The secret things belong unto the Lord our God, but those things that are revealed belong unto us and our Children for ever, that we may do all the words of this Law.* Let the Lord's Command be first obeyed, and then the Decree of God concerning the Believer in Him, shall be timously revealed: For, His Promises are agreeable with His Decrees, and His Promises are offered to us, that thereby His Decrees may be brought on unto a just and gracious Execution.

Fourthly, Let the Afflicted call to Mind, what Benefits the Lord hath bestowed upon him from his Infancy, and in special, that He hath offered,

and doth continue to offer Christ Jesus unto him, if he will receive Him for Wisdom, Righteousness, Sanctification and Redemption ; and upon this ground he is bound to give unto God a good construction in every sort of Dispensation toward him, and look upon God as his Friend and Father.

CHAP. V.

Wherein the Regenerat Man's doubting of his Regeneration, because he findeth no power in himself to Believe in Christ, is answered.

SOmetime it cometh to pass, that the renewed Man, after a long time standing in the state of Grace, falleth in doubt about the work of Grace in himself, because when God doth change His Dispensation toward him, and bringeth him to trial by Trouble, wherein he is found weaker then he expected, he begineth to suspect whether the former work of Grace hath been found or not, and his Reason is, because he findeth by Experience often repeated, that in Straits and Difficulties when he would most exercise Faith and Believe in Christ, he is found least able to do it ; yea, he findeth it no less impossible to observe the whole Moral Law, then solidly to believe in Christ : Hence ariseth Anxiety in the Soul of the Afflicted, while he neither dare depart from Christ, nor yet is able to approach unto Him confidently. In this case many new Doubts and

and Temptations do arise, which weaken his Faith yet more, and hinder him in the exercise of Religion and discharge of Duties not a little.

That this sometime may be the case of some Converted, the experience of the Saints, set down in Scripture maketh evident *Ps.* 30. 7. *Lord*, saith *David*, *by Thy Favour Thou hast made my Mountain to stand strong; Thou didst hide Thy Face and I was troubled.* And in his Prayer, (*Ps.* 61. 2.) while his Mind was overwhelmed in him with perplexing Thoughts, he findeth in himself no Strength or Ability to deliver himself, or put forth Acts of Faith on the Mediator, as he would have done, but prayeth, that while he is now exiled and driven far off from the Tabernacle and Ark of the Covenant, he may be raised up to believe in Him who was signified by these Types, to wit, Christ the Rock of all Salvation: which Rock of Salvation, he perceiveth to be a higher Mystery than he can discover or ascend upon, without the Hand of divine power. And therefore saith, *from the end of the Earth, will I cry unto Thee when my Heart is overwhelmed, lead me to the Rock that is higher then I.* Yea, the Godly afflicted *Hebrews* fell in this sickness, whom the Apostle exhorteth to take courage unto them, *Heb.* 12. 12, 13. *Wherefore lift up your Hands which hang down, and the feeble Knees, and make straight paths for your Feet.*

2. For answering of this Doubt, the afflicted Person must be convinced of his Infirmity and

sinful Diffidence, because being called of Go to the exercise and trial of his Faith in Christ b whatsoever sort of Trouble, he hath been dis couraged and fainted, which did not become Souldier of Christ, and that for no other pre tended reason but this, that he could nc give such a proof of his Faith as he shoul have given and hoped to give, before he wa put to trial.

Secondly, He must consider how far he is m staken in leaning to his own strength, in the Exer cise of his Faith; of which Self-confidence the mor a Man is emptied, the more speedily he shall b furnished, if being emptied he fly to Christ for Sup ply. This was the Experience of the Apostl 2 *Cor.* 12. 10. who was made weak in himse that the Strength of Christ might be made pe fect in his Weakness; and therefore he resolve to make use of the strength of Christ in all his fe Infirmities, and that he did, with good succes For when I am weak, saith he, then am I stron Whose example we must resolve to follow.

Thirdly After search, it will be found, that th Person afflicted, under the notion and expressio of *I cannot believe*, hath, in effect, this meaning cannot find such a full assurance of Faith as I wou be at; or, I cannot find such a sense of the A probation of my Faith as can satisfie me, ar perswade me that I do believe really in Chri And so it is another thing, and another Gift the Spirit he is seeking, than what he pretende

to seek : For, the sense and feeling of approven Faith and full assurance of Faith is not given to every Believer, but to him that fights the fight of Faith, and in his Trials adhereth closely to Christ and to His truth, when he is tempted to sin, as the Clause in the close of the seven Epistles to the Churches of *Asia* doth teach us, *Rev.* 2. 3, *To him that overcometh I will give to eat of the Tree of Life, to eat of that hid Manna ; I will give him that white Stone, and a new Name written thereon, which no Man knoweth save he that receiveth it.*

Fourthly, The Afflicted must be instructed or put in mind to distinguish between believing in Christ, and the knowing that he doth believe in Christ, as may be learned from 1. *Joh.* 5. 13. *These things I write to you, that believe on the Name of the Son of God, that you may know that you have eternal Life ; and that ye may believe on the Name of the Son of God.* He must distinguish between true (though weak) saving Faith and strong Faith. True saving Faith is in that Person, who, being pursued by the Law, doth fly for Refuge to lay hold upon Christ the Hope set before us. The Man that dwelleth in this City of Christ, and maketh use of Christ as the only Remedy against Sin and Misery, as He is offered to us in the Gospel, hath right unto the strong and well grounded Consolation spoken of, *Heb.* 6. 17. 18. 19. True and saving Faith is in that person, who acknow-

ledging himself a Child of Wrath, heartily receiveth the Lord Jesus Christ, as He offereth Himself to us in the Gospel: For, such a Person hath the Right and Priviledge of a Child of God, and may reckon himself among Believers in Christ, *Joh.* 1. 12. *As many as received Christ, to them gave He power to become the Sons of God, even to them that believe in His Name.* True and Saving Faith is in that Person, who, being convinced of his Enimity against God, doth answer the Request of God in Christ, in the Mouth of His Ministers with a hearty consent unto the Covenant of Grace and Reconciliation offered to all that hear the Gospel, 2 *Cor.* 5. 19. 20. *God was in Christ, reconciling the World unto Himself, not imputing their Trespasses unto them; and hath committed unto us the Word of Reconciliation. Now then we are Embassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled unto God: for He hath made Him* (that is, Christ) *to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in Him.* Therefore let the Afflicted answer thus, I receive the Offer and do consent, upon these Terms to be reconciled to God, Lord help my Unbelief; for, Thou hast said, *seek ye My Face*; and my Soul answereth, *Thy Face O Lord will I seek, hide not Thy Face from me*, Ps. 27. 8. 9. He that upon these Terms doth fly to Christ, and resolveth to adhere unto Him, needeth not doubt but he is received in the state of Grace: for,

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Confirmation whereof, let the Fruits of Faith outward and inward, which may be obſerved by the Afflicted himſelf, or by his Comforter, be called to Mind, and let him reſt and go on in the courſe of Obedience of the Goſpel.

CHAP. VI.

Wherein the Doubt of the Regenerat Man, concerning his being in the ſtate of Grace, ariſing from his apprehended defect of Humiliation and Sorrow for Sin, is anſwered.

SOme Regenerat Perſons will be found, who mourn indeed for their Sin, and do acknowledge, that they deſerve Death for their Sins, do confeſs they ſtand in need of Chriſt, do thirſt for His Righteouſneſs, do deſire earneſtly to be united unto Him by Faith, do follow the exerciſe of Religion, and do endeavour to keep their Conſciences undefiled in all things; and yet for all this, do not only doubt whether they be renewed, but alſo do eſteem it a preſumptuous Raſhneſs in them to approach unto Chriſt, or to caſt themſelves over on Him by Faith, before they be more ſeriouſly Humbled, before they feel a more hearty Sorrow and Grief, before they feel the Pangs of the New-birth more ſharp, before they be more preſſed with the burden of their Sins, and do feel in themſelves the Spirit of Fear and Trembling and Bondage in a higher meaſure.

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From whom, if you ask a reason of their doubt, they shall answer, That they are not yet called to come unto Christ, because these are only called to come unto Christ, who are weary and laden in the superlative degree, and are so born down with the weight of Sin, as they cannot be more, and not despair; for so do they interpret that Saying of Christ, *Matth.* 11. 28. Christ is sent only to the Contrite and broken in Heart, who sit in the Dust, under the Spirit of Bondage, that is to say, as they take it, to them who are under Grief unspeakable, as they expound, *Isa.* 61. 1, 2, 3. So in their opinion, Christ came to Save only those who in their own sense are lost, that is, who are on the brink of Desperation: Wherefore, in respect they are not gone down deep enough, as they think, into this Gulf and Hell of Anguish and Sorrow, they dare not approach or look toward Christ.

Mean time they ly daily Mourning and Weeping, and will not grant that their Grief is worthy of the Name of Grief; which Sorrow they cannot dissemble or hide, but do bewray it in their Countenance, Habit, Walking and frequent Sighing, and will profess, that they can hardly think they have Right to eat or drink of God's Creatures, and were it not for fear of adding yet more Sin to the former, they would not eat or drink at all: Oft-times they chatter as Swallows, and sigh as the Turtle Dove, and oft-times their Bowels sound out, as if their Parents, or Children,

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or neareſt Relations were dead, and yet for all this do not ſatisfy themſelves in Sorrow, but do complain that they are ſtupid and ſenſeleſs of their ſinful and miſerable Condition, wherein they do ly bound: And though they do confeſs, that ſometimes they Mourn, yet they alledge their Mourning is but like the early Dew, or Morning Cloud, that goeth ſoon away. All the while it is in vain to offer to the Afflicted Conſolation in Chriſt, becauſe (ſaith he) I am not one of the Mourners in *Sion*, whom He will comfort: And in this their Miſtake, they do confirm themſelves by another Error, ſaying, That the meaſure of Repentance and Sorrow ſhould anſwer unto the meaſure of Sin; my Sins, ſaith he, go far beyond the Sins of others.

This and the like Objections they caſt in, whereby they do obſtruct their own way unto Chriſt, and keep themſelves aback from Him, till they be ſatisfied with their own preſcribed meaſure of Sorrow; which Caſe indeed deſerveth much compaſſion: For who would not commiſerate their Caſe, who, being in a very miſerable condition, dare not ſeek relief from their own Miſery which they do feel, and all becauſe they are not yet more miſerable? and when they are asked, cannot determine what meaſure of affected Humiliation they would ſtand at as ſufficient.

2. In the Cure of this Caſe, as much muſt be yielded to the Afflicted, as reaſonably can be: And *Firſt*, It muſt be confeſſed, that it is the Duty of all who approach unto Chriſt, to come

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in the ſenſe of Sin, and acknowledgement of their miſerable condition, and that the due deſerving of their Sin, is everlaſting Death.

It muſt be confeſſed alſo, that the meaſure of Compunction, Contrition and Lamentation for Sin, may poſſibly be exceeding great, as we ſee in the experience of *Heman* the *Ezrahite*, *Pſ.* 88. 11. *I am afflicted and ready to die from my Youth up; while I ſuffer Thy Terrors I am diſtracted.* And *David*, Pſal. 38.

This alſo further muſt be yielded unto him, that the Operation of the Spirit of Conviction by the Law, doth ordinarily, and of its own Nature, go before the Spirit of Adoption, or the Operation of the Spirit of the Goſpel, according to the Covenant of Grace, ſo that no Man can in earneſt embrace Chriſt as a Phyſician, as Mediator and Saviour of his Soul, except he be ſenſible of his Diſeaſe, acknowledge his natural Enmity againſt God, and his own loſt Condition, being by Nature under the Curſe of the Law.

Secondly, When theſe Things are agreed upon, the afflicted Perſon may be poſed concerning the meaſure of the Sorrow for Sin, whether it muſt be the ſame in every Convert, to wit, in that extremity and ſuperlative degree, which he doth miſs and deſiderat in himſelf, and how long that Sorrow in this eminent meaſure muſt continue? By this Queſtion he cannot chooſe but be at a ſtand, and unable to anſwer with Scripture-warrand: For the Scripture doth indeed require ſerious Repentance

tance, but the measure of Sorrow and Sadness, it doth not prescribe: For *Matth. Ch.* 3. *V.* 2. 6. many upon the hearing of *John Baptist* Preaching, were convicted of their Sins, and did confess their Sins in the general, and forth-with were Baptized by him. And *Act.* 2. 37. 41. Three Thousand Souls at the hearing of one Sermon of *Peter*, were convinced of their Sin, pricked at the Heart, Repented and Fled to Christ for Grace, were Converted, Baptized and entered Members of the Christian Church, all in one day. Again, the Afflicted may be posed with another Question, seing he desiderats such a measure of sound hearty Sorrow in himself before he can make his Address unto Christ, out of what Fountain mindeth he to draw this sorrow? of himself he hath it not, and from Christ by his Grounds he cannot seek it: For he saith, for want of his imagined measure of Sorrow for Sin he dare not approach unto Christ, because, as he alledgeth, none are called to come unto Christ, except such only as are in a superlative degree weary and loaden, and so full of the Spirit of Heaviness, that he must be at the point of Desperation near by. But the Scripture doth teach us, that Christ is that exalted Prince to give Repentance unto *Israel* in what measure of Sorrow He pleaseth; and that therefore, such as are convinced of, and in any measure sorrowful for offending God, should run unto Christ, that He may give them a better measure of Repentance.

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Thirdly, The Evils and Danger which accompany and follow upon this practical Error, may be represented unto the Afflicted: For first, by this his Error he giveth way to Satan's Tentation, who when he perceiveth the sense of Sin begun in the Afflicted by God's Mercy, and that the Afflicted cannot now be hindered from Repentance, nor be keeped in his former Snare, doth change himself as if he were an Angel of Light, and setteth all at nought the measure of Sorrow which the Afflicted hath already, and shews unto him, how unanswerable the proportion of his Sorrow is unto the multitude and hainousness of his Sins, and so spurreth him on to Mourn more and more, that if it be possible he may distemper and distract him, or make him pine away and perish in his Sorrow, without Faith or Consolation in Christ: This is one Evil.

Another Evil is this, the affectation of such a degree of Sorrow, smelleth of seeking some sort of Expiation of Sin, and Compensation of the pleasure taken in Sin, by suitable Sorrow for it: Unto which practical Error, we are by Nature too too prone: For as by Nature we strive to be justified by Works, according to the Covenant of Works, written in the Children of *Adam*; so when we see our selves come short of the Righteousness of Works, we go about (as is to be seen in *Papists*) to supply the defect of Works, by some one sort or other of our Sufferings and Satisfactions for Sin, in special, that by Sorrow and Tears

Tears in abundance, we may wash away the Guilt and Pollution we have contracted by Sin And in this Course we run on naturally, after wakening of the Conscience, to exact Pennance and Punishment on our selves, till the deluded Heart say, it is enough. And then, as if all were well, the deceived Sinner resteth himself: Which deceit of the Heart, the oftener it hath place and prevaileth, without being observed, it is the more dangerous.

A Third Evil, following on this practical Error, is, by it the free Grace of God and Merits of Christ, are greatly obscured, and both the Man's Consolation and Sanctification are marred: The loss that the Afflicted sustaineth on the one hand, and the drawing on of new Guiltiness by such a course on the other hand, is covered under the vizard of Humiliation.

A Fourth Evil followeth this Error, which is this, the afflicted Person, so long as he continueth in this, Mistake, he giveth way to the Tentation, and doth of set purpose foster his own Misbelief, that he may thereby foster and augment his own Sorrow, and affright himself with dreadful Imaginations what shall become of him, that he may augment his affected Heaviness of Spirit, and make the Fountain of his Tears run the more abundantly.

A Fifth Evil is, the Afflicted so long as he suspends his going to Christ, because he hath not mourned sufficiently for Sin, he fosters another Fault unawars, to wit, a purpose to lay down any more for-

ſorrowing for Sin, if once he had overtaken his imagined meaſure of Sorrow, and had his acceſs ſo made unto Chriſt. This Deceit of the Heart, is brought to light in the practice of ſome *Antinomians*, who allow themſelves once to mourn for Sin, that their Mourning may make way for Faith in Chriſt; but after they apprehend they have once Repented, and caſten their Burden on Chriſt, and do number themſelves among Believers, they ſcorn to mourn any more for Sin, they harden themſelves againſt all Remorſe of Conſcience, and do reject ſecret Challenges as groundleſs, and make themſelves merry with their own Fancy, and reckon all Penitents to be under the Spirit of Bondage: Which Evils, if the afflicted Perſon would perceive to follow upon his Error, which as a Net is ſpred before his Feet, to keep him from going to Chriſt, and following the courſe and exerciſe of Repentance all the days of his Life, he would take heed better to his ſteps.

4. The Afflicted muſt be informed, or called to mind concerning Sorrow for Sin, that it is not commended from the quantity or meaſure of it, but from the quality or ſincerity of it. Now ſincere Sorrow for Sin, is beſt diſcerned by the hatred which the Mourner hath againſt Sin, by the Mourner's humiliation of himſelf before God, by his abhorring himſelf both for his Sin, and for the hardneſs of his Heart under Sin, by his purpoſe to ſtrive againſt all Sin, by his flying in unto Chriſt for Relief from Sin, by his

his entertaining and renewing of godly Sorrow after he hath believed in Christ, according as he findeth the inherent Roots of Sin to be springing up in him. This is indeed sincere and godly Sorrow; which causeth Repentance never to be repented of.

5. *Fifthly, and last of all,* The Afflicted must be exhorted not to linger any more but fly to Christ, and let him be humbled so much the more, as he is not so humbled as he should and would be; let him call to mind, that Christ came not only to comfort Mourners for Sin, but also to call Sinners *unto Repentance*: For, Christ hath not put such a measure of Sorrow, whereof we are speaking, to be the condition of the Covenant of Grace, He doth not sell His precious Wares, nor His Gifts of Grace, for the Price of Men's Tears; but let him remember, that whosoever is so destitute in his own sense of all Good, as he finds neither the sense of Sin, nor Repentance, nor Faith, nor any other good thing in himself, which may commend him to God, but by the contrair, much Evil of all sorts, and yet cometh to Christ, is no doubt the Poor in Spirit, whom Christ hath pronounced Blessed, *Matth* 5. 3. and that the sense of his Sin and Misery, in the measure which he hath of it, is the Evidence of the Eye-salve already bestowed upon him, to encourage him to buy of Christ all the Riches which He holdeth forth to the Poor in Spirit, *Revel.* 3. 18.

CHAP. VII.

Wherein the Christian's *Doubt, whether he be Regenerat, because he findeth not his Righteousness exceeding the Righteousness of the* Scribes *and* Pharisees, *is answered.*

THere are some Regenerat Persons, who, in the sense of their Sins, and acknowledgement of their Unworthiness, and Inability to help themselves, are fled unto Christ, and have given over themselves to Him by Faith and are endeavouring to bring forth Fruits suteable to Repentance, who for all this, fall a doubting whether they be renewed, whether their Faith be true and saving Faith; and the reason which they give of their doubting, is, because the Reformation of their Life, whereunto they have attained, appeareth unto them not to exceed the Righteousness which may be found in some *Pagans*, or in *Scribes* and *Pharisees*, of whom Christ hath said in the Evangel, *Matth.* 5. 20. *I say unto you, that except your Righteousness exceed the Righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven.*

This Doubt is followed with Grief, Anxiety of Mind, and *Fear*, lest all Vertues in them be found nothing but counterfeit: and in this case, except it be speedily cured, cannot chuse but draw after it heavy and hard Consequences.

For curing whereof we must confess, that many *Pagans* and *Infidels* may be found in human

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Hiſtories, who from the Principles of Nature and civil Education, have led a more innocent and blameleſs Life, than many who glory in their *Chriſtian* Profeſſion, for whoſe conviction and condemnation *Pagans* and *Infidels* ſhall ariſe in the day of Judgement, and be brought forth for a Witneſs againſt many called *Chriſtians*, and who ſhall be beaten with fewer Stripes, than many who are counterfeit *Chriſtians*, and do diſgrace the Profeſſion of *Chriſtian* Religion.

But we have here to do with theſe that are indeed Regenerat, and indued with ſaving Faith, who endeavour to be Holy, and do lament their Imperfections, and do not give over the uſe of the Means, whereby they may profit in Holineſs, albeit with Grief and Fear they go on heavily; ſuſpecting they meet at laſt with diſappointment and be excluded from the Kingdom of Heaven, for their coming ſhort of *Scribes* and *Phariſees* in the point of Righteouſneſs,

2 In this caſe, *Firſt*, The Complaint of the Afflicted, concerning the Imperfections of his Life and Fruits of Faith, in as far as it is true and juſt, muſt be admitted, granted and confirmed, and the Afflicted muſt be taught upon this conſideration to be ſeriouſly humbled in the preſence of God, that he may profit in Self-denial, and more and more renounce all confidence in his own Works or inherent Righteouſneſs, To which purpoſe, let him conſider yet more the body of Death and original Sin, not yet thoroughly

mortified in him; let him look upon and acknowledge, in his present case, the bitter Roots of Infidelity and Inclination to depart away from the living God, even then when he is most called, and hath most need to draw near and adhere unto Him: Upon the sight and consideration whereof, he shall perceive a necessity daily to renew the acts of Repentance and Faith in Christ.

Secondly, Let the necessity and timeous usemaking of the imputed Righteousness of Christ be shewed unto him: which Righteousness, if the Lord had not set before us for a refuge, what should become of us in the examination of our Works, and felt imperfection of our inherent Righteousness? And here the Afflicted must be exhorted, in the sense of his own unrightiousness, to run always toward Christ, to have his Nakedness hid by the Garment of Christ's imputed Righteousness, and exhorted to apply and imbrace more and more straitly the Righteousness of Christ our Cautioner, Who is judicially by the Father adjudged to the Believer fled unto Him for Righteousness, 1 *Cor.* 1. 30. *But of him are ye in Christ Jesus, who is made unto us Wisdom and Righteousness, and Sanctification and Redemption.* And here let the Friend, Comforter of the Afflicted, insist, that he may consider the value of the ransom paid for us, and of the Righteousness purchased unto us, for the only Garment able to hide our Nakedness.

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Thirdly, Let the afflicted Person understand, that it is Righteousness with God to be displeased with His Children, when they esteem little, and make little use of the dear bought Righteousness which Christ hath purchased, and in that Wisdom and Righteousness, Christ doth not increase the inherent Righteousness of those who slight Him in the matter of His imputed Righteousness; for, we are not justified by the Perfection of inherent Righteousness, which in this Life is impossible; but by the Perfection of Christ's Righteousness imputed unto the Believer in Him.

Fourthly, When the Pastor or prudent Friend perceiveth the Afflicted now convicted of his Mistake and Error, and to be brought to acknowledge that the Justification of a Sinner doth come by the imputation of the Righteousness of Christ alone, without respect to the Works of the Law; and that the justified Man must set himself to bring forth good Fruits in the gracious furniture which Christ hath promised to the Believer. Now, I say, let him enter upon the comparison of the Righteousness of the penitent Believer in Christ, with the Righteousness of the *Scribes* and *Pharisees*, and then it shall be clear to the afflicted Person, that the Righteousness of the weak *Christian* shall far exceed the Righteousness, not only of *Pagans*, but also of *Scribes* and *Pharisees* of the highest pitch, and that for three Reasons; The *First*, is this, The *Pharisee* cutteh short the Interpretation of the Law, unto the measure of

of his own external obedience, leſt the Law whereby he ſeeketh Juſtification ſhould Condemn him : But the *Chriſtian* acknowledgeth in all things the Spirituality and Perfection of the Law, and doth not reject any Duty which the Law doth command, but finds himſelf bound to obey the Law in all things, and to aim to be perfect as his Heavenly Father is perfect. The *Second* Reaſon is, Becauſe the Works which the *Phariſee* or *Scribe* doth, are all Counterfeit and Corrupt, in regard they ariſe from the ſtrength of the natural Man, and are done for his own Glory and carnal Ends, and not for the Glory of God; but the Works of the *Chriſtian*, exerciſing Faith in Chriſt, proceed from the power of the Spirit of Chriſt in him, and are done to the Glory of God by him. The *Third* Reaſon is, becauſe the Righteouſneſs of Works which the *Scribes* and *Phariſees* did affectat, is altogether impoſſible, and maketh void the Grace of God: For, if Righteouſneſs be by Works, it is no more of Grace, it overturns that Heavenly way of Juſtification by Faith in Chriſt : For, the Righteouſneſs of the *Phariſee* by Works, cannot conſiſt with the Righteouſneſs which is by Faith of Grace; but the Righteouſneſs and Juſtification of the *Chriſtian* by Faith in Chriſt, is poſſible and ready at hand, to every one who renounceth all confidence in his own worthineſs, and flieth unto Chriſt for Grace: And this is a moſt perfect way of Righteouſneſs, which dependeth upon the Obedience

and

and Satisfaction of Christ imputed to the Believer in Him. Which Righteousness only can stand in the Judgment of God as perfect, which only doth open the *Fountain*, whereby the power of the Holy Ghost runneth down upon the Man justified by *Faith* in Christ, to enable him to bring forth the acceptable *Fruits* of new Obedience.

By this Comparison, it doth easily appear, that the Righteousness of the weak Believer in Christ, doth far exceed the Righteousness of the *Scribes* and *Pharisees*; and thus may the Afflicted be solved of his Doubt, arising from comparison of his Righteousness with the Righteousness of the *Pharisees*.

3. If these Grounds of Satisfaction, laid before the Afflicted, do not satisfy, but his Wounds do break up and bleed a fresh, let us examine his Reasons. O! saith he, what I have been aiming at in the way of new Obedience, I suspect is not accepted of God, because I find not these *Fruits* of the Spirit, which the Apostle speaketh of as evidences of a new Creature, *Gal.* 5, 22. Love, Joy, Peace, Long-suffering, Gentleness, Goodness, *Faith*, Meekness and Temperance; the defect and little feeling of these *Fruits*, doth argue, that God doth not approve my Works.

For answering of this doubt, let us remember, that it is pre-supposed and found by Experience, that some that are afflicted with this Doubt

and Suspicion, do not cease to follow Duties howbeit heartlesly, do live blameless in an evil World, and so are not idle nor unfruitful: Only this doth trouble them, that they find not the Peace of Conscience which they did expect, they miss Joy in God, Consolation in their Prayers, Patience in Affections, Chearfulness and Alacrity in following their Calling; they do not find sensible approbation of their Work from God, as they did promise to themselves and did expect. Hence flow their Tears, Lamentations and Complaints of themselves, and Suspicions of the reality and sincerity of their Faith, and all without just cause: For, as in bodily Sicknesses, sometime moe Maladies then one are complicat, and to each of them respect must be had for perfecting the Cure; so in this Case, moe practical Errors do concur, and each of them must be deciphered and removed. We shall condescend upon Four; The First practical Error of the Afflicted, is the suspending of his Faith upon a tacite condition, that such and such Effects be produced, and that Gods sensible approbation of his Diligence and Works be felt, as if there were no warrantable act of Faith for laying hold on Christ, except after a certain time and trial taken whether it shall produce such or such Fruits or not. And here Three Deceits do concur; The First is, a Faith with a secret Reservation *if such Fruits follow*, is by suggestion of the Tempter, thrust in, in the place of absolute be-

believing without Reservation, and in effect, is a trying of God, in stead of trusting in Him; for through Temptation, the Afflicted tacitly craveth a Condition to be performed by God, that when God performeth the prescribed Condition, then the Man's Faith after that may rest upon Him, otherways not: For when a Sinner cometh to Christ, he should speak to this sense. "O Lord "my God, seing it hath pleased Thee to reveal "Thy Self to me, a blind impotent Sinner, run- "ning toward Hell, and hast offered Thy Self to "me for a Saviour, in Whom I may have Wis- "dom, Righteousness, Sanctification and Re- "demption. Behold, O Lord, I heartily receive "the Grace offered, I imbrace Thy Word, and "Thy Self offered to me in Thy Word, and do "give up my self wholly to Thy Government, "that Thou may repair in me the lost Image of "God, and powerfully carry me on unto Salva- "tion. In stead of saying thus, and closing abso- lutely the Bargain with God in Christ reconcil- ing the World to Himself, the Tempter would have the poor afflicted Man to speak, as it were to this sense. "O Lord, the Condition where- "upon Thou dost offer to be my God and Saviour, "doth please me well, but because I fear I may "deceive my self in performing that Condition, I "require another Condition of Thee, that Thou "wouldest, first, let me see the Fruits of Faith "in me, which if I shall find within some time "hence, then will I count my self a Believer,

and

" and will rest on Thee: But if I find not such " Fruits as may evidence true Faith in me, I " must pronounce my Faith, either no Faith, or " a dead Faith, which hath a name of Faith, " but neither Power nor Life in it. For Faith " without Works is dead, as *James* saith, *Ch.* 2. 26.

Now, what is this else in effect, then to make a new Condition in the Covenant of Grace, and to promise upon this Condition, to believe on Christ, if God shall do as the Sinner giveth Him direction? that is, if God shall make him bring forth the Fruits of Faith first, when it became him absolutely to imbrace Christ, that he might both be forgiven of Sin, and enabled to bring forth fruits of Faith?

Another Fault is here also, which is this, the afflicted Person doth require mature Fruits from a weak Faith, from a Faith that is not settled and fixed, but suspended on a Condition, which is no less unreasonable, than if a foolish Gardner should require Fruits of a young Tree lately planted, yea, before the Roots of it were well settled in the ground; yea, and would not let it stand in his Garden, except it should first bring forth Fruits, whereby it might evidence it self worthy of Pains taking on it.

A third Fault is this, that the Afflicted, in this case, doth pre-suppose, that true Faith is posterior to the Fruits of true Faith, both in Nature and Time: For, if he will not believe in Christ, till after he perceive and feel in himself the Fruits of Faith,

Faith, upon this ground he can never Believe till he first find the Fruits of Faith in himself, which is nothing else in effect than to imagine, that the Effect must go before its Cause.

Unto this Threefold Self-deceit, we offer this one Remedy in general, that the afflicted Person in the foresaid Case, humble himself before God in the sense of his Barrenness, and so much the more as he findeth small or no Fruits in himself, let him fly to Christ and fasten himself the more on His imputed Righteousness, and cleave unto Him by Faith, without delay, that he may draw vertue and furniture from Him to bring forth good Fruits; for, this is the only way to make Him bring forth Fruits in abundance, as Christ doth teach us. *Joh.* 15. 5. *He that abideth in Me, and I in him, the same bringeth forth much Fruit: for without Me, ye can do nothing.* He, and He only, can make a good Tree of an evil Imp, and cause it bring forth Fruits answerable to the nature of the true Vine wherein it is Ingrafted. And seing Christ in the *Canticle, Ch.* 2. 13. doth make no small account of the green Figs and tender Grapes, let not the Afflicted despise the day of small Things.

4. The Second practical Error in the Afflicted's foresaid Case, is this, the afflicted Person hath imagined in himself, that such and such Fruits would presently follow upon his receiving the offer of Christ, as that he should forthwith be skilful in the knowledge of the Mysteries of Salvation, able to pray

pray eloquently, made chearful in singing Songs of Praise unto God, ready and expedit to every good Work, and that he should feel constantly an un-interruptedPeace in hisConscience,and Joy in the Holy Ghost; but after that by experience he hath found, that he cannot so much as enter upon any good Work without a Fight with Satan and with his own corrupt Nature, and other Impediments, and withal he doth feel the Peace of his Conscience and the Joy of the Holy Ghost with-drawn, hereupon he begins to suspect the whole Work of God's Grace in himself, and that he remaineth in the state of Nature unrenewed.

5. For removing of this Error, let the Afflicted know, that the Hopes which he hath conceived at the hearing of the Gospel, shall not be disappointed (albeit according to his Childish Foreconception they come not to pass) for in a time due and acceptable,God shall perform allHisPromises, and bring the Believer (fled unto Him) on upon his way, till he put Him in full possession of Freedom from all Sin and Misery. But yet this Felicity is brought about, not all at once but piece and piece, and not without conflict with the Enemies of our Salvation, and not without use of the Means appointed of God. Wherefore let the Afflicted be exhorted to take courage unto him, as becometh a Souldier of Christ, and let him go on in the ways of the Lord in Hope and Patience, being assured, that whatsover God

God hath promiſed, He will ſurely perform, in that manner, meaſure, order and time, and by His own appointed Means, as He hath ſet down in His Holy Scriptures.

6. The Third practical Error of the Afflicted in the foreſaid Caſe, is, that he doth not judge rightly of his own Faith, nor of the Fruits thereof: For of his own Faith he judgeth no otherways than of the Faith of another Man, whileas there is a diverſe way to judge of my own Faith then of another Man's Faith; for becauſe I cannot reach to the internal Acts of the Soul of another Man, therefore I muſt judge only by the outward Effects, according to the Rule that *James* giveth, *Chap.* 2. *Ver.* 10. *Shew me thy Faith without thy Works, and I will ſhew the my Faith by my Works.* Yet of my own Faith I may judge, not only by the external Effects of it (which in the firſt cloſing with Chriſt, are not yet obſervable poſſibly) but alſo by the internal act of Faith, which the Holy Spirit, who knows the Heart, doth reveal unto me, by making me not only heartily to embrace Chriſt offered in the Goſpel, and love Him, but alſo can make me reflect and turn back mine Eye upon His own Gift and Grace in me, according to that of the Apoſtle 1 *Cor.* 2. 12. *We have received the Spirit of God, that we might know the things freely given to us of God.*

Again the Afflicted doth not judge rightly of his own Fruits of Faith, according as the Truth is, and as the Lord in his Word doth judge; he

ſhould

ſhould diſtinguſh between the Sincerity of the Work and the perfection of it (a work may be done uprightly, and yet be imperfect) he ſhould diſtinguiſh what is God's part in the work, from that which is wrong and corrupt, flowing from the remainder of Sin in him. Theſe things he doth confound, and doth ſo fix his Eyes upon the defects and imperfection of his Work, that he ſeeth nothing but what is wrong, when it is his Duty both to obſerve what is wrong, that he may humbled, and caſt away all confidence in his work, and to obſerve alſo what is good and right in his work, proceeding from the Grace of God in him, and ſo Praiſe and Thank God for it in Chriſt, *who will not quench the ſmoaking Flax*: Iſa. 42. 3.

7. For the remedy therefore of this Error, let the Afflicted, firſt, look upon the acts of his Faith both internal and external, both on the elicit Acts of Faith and the imperat Acts (as they are called in the Schools) and let him judge of both according to what is right and equitable, that whatſoever be the meaſure of new Obedience, it may be differenced from the mixture of Infirmity, Defects, or Corruption. And let him not judge of his work according to the Suggeſtions & Calumnies of Satan, who always condemneth ſo far as he can, what is good in God's Children; or if he cannot condemn it, doth labour to have it abuſed.

Secondly, Let the Afflicted obſerve the due order both in doing his duties and in judging thereof: for

for of neceſſity he muſt, Firſt, put forth an act of Faith and Love on Chriſt, before he can paſs judgment on it, and let him firſt do the work commanded to the Believer, and then paſs Sentence, that he may be ſtrengthened to do moe Duties, and ſo to preſent them to God to be waſhen accepted and amended in his following ſervice,

Thirdly, Let him carefully look unto the end which he ſhould propoſe to himſelf in judging of his Acts of *F*aith and Obedience; for the end of judging our ſelves and our works, ſhould be to confirm our *F*aith in Chriſt, when we find any thing done according to the Rule, and to fly to Chriſt for Pardon and Grace if we conceive all is wrong after we have examined matters

6. The fourth practical Error, is, that the Afflicted ſuffereth his *F*aith to be wounded and weakened by Satans Tentation, and then to be drawn forth to the *F*ield to give a proof of the ſtrength of his *F*aith in a difficile duty, before the wound of *F*aith be bound up or healed; for, it is a great diſadvantage to enter the liſts with Satan about the *F*ruits of *F*aith, whether they be ſincere or not when *F*aith is wounded, yea, fainteth and is brought in queſtion whether it be true *F*aith or not. Now this is a ſpecial Stratagem and Wile of Satan, by whatſoever Mean he can, to flurt the *F*aith of God's Children, that he may by that marr Communion keeping with God, and cut off, if he can, the conduit whereby the power of Chriſt is conveyed to the Be-

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liver for making him give acceptable obedience unto God. And certainly, it is no less difficile when Faith is wrested, and for a time out of joint, to set about acceptable Service, then it is to make a Man to set upon his work when his Arms are out of joynt.

Therefore, for Remedy of this Error, let the Afflicted, so soon as he findeth his Faith wounded, incontinent set himself down before God humbly, and acknowledge his Foolishness, want of Watching, Unworthiness and Inability, either to know how he hath grieved God's Spirit, and made open a Door for the Tempter to fall in upon him, or to repent the Sins which he knoweth might have provoked God so to exercise him; and next let him look unto God in Christ reconciling the World to Himself, and lay hold on the Horns of the Altar, on the Throne of Grace for strengthening his Faith, that he may find help for the present need, and thereafter also to walk more wisely: for, this is the Counsel which Christ doth give to the corrupt Church of *Sardis*, Revel. 3. 2. *Strengthen the thing which remanineth and is ready to die.* Thus may the Afflicted recover strength of Faith, and Ability to resist Satan, and Furniture for bringing forth unquestionable Fruits of Faith.

CHAP. VIII.

Wherein the Regenerat Man's Doubt, whether he be in the ſtate of Grace, ariſing from his unquietneſs of Spirit, is anſwered.

THis Caſe is incident to many dear Children of God, and may befal Champions in time of ſad Affliction, as we ſee in the Prophet, *Pſ.* 42. 11. and 43. 5. *Why art thou caſt down, O my Soul? and why art thou diſquieted within me?* But even in time of outward Proſperity, or when no great Affliction bodily lyeth on, many, who in the ſenſe of their Sinfulneſs have fled to Jeſus Chriſt, and have taken His Yoke upon them, are troubled with Doubtings, whether they be of the number of true Believers, whether they have rightly come unto Chriſt, whether they have been well accepted of Him; and for their doubting they can give no other reaſon, ſave this, I cannot be quiet, nor reſt in aſſurance, That I am in the ſtate Grace; if they be interrogat, what they think of the evident ſigns of their Regeneration, which have been and are to be ſeen in their Converſation, ſince they began in earneſt to ſeek the Face of God in Chriſt? They will poſſibly not altogether deny God's work in them; but yet dare not lean weight upon theſe Signs, becauſe they do find theſe Signs alſo brought in queſtion, whether they have been or are kindly and ſincere; mean time they

are about to do that which is acceptable to God in the course of their Calling, albeit with more Heavine s and less Alacrity than becometh Persons reconciled to God in Christ.

2. This Disease will be found complicat and made up of moe Mistakes and Errors than one: And therefore is to be the more narrowly considered, because it is no small hinderance of a comfortable *Christian* Conversation, which God doth allow on His Children; for in the party troubled with unquietness, we presuppone, 1. There is a serious sense of Sin, and purpose to do better. 2. An unfained embracing of the Covenant of Grace and Reconciliation in Christ Jesus. And 3. An honest though weak Endeavour to bring forth the Fruits of new Obedience: And yet notwithstanding the Person is not quiet, but walketh heavily and is discouraged, by reason of his uncertainty, whether he be in the state of Grace or not: Yea, he is cast down and disquieted, because he is disquieted, and cannot get a reasonable Answer from his Conscience when he asketh of it, why art thou cast down and disquieted within me?

3. The Mistakes and Errors, whence this Dissatisfaction and Unquietness doth flow, are many; but we shall condescend upon Eight or Nine only. The *First* Error, and Cause of Unquietness is, or may be this, that the Party afflicted, albeit he have the Habits of saving Grace in him, and doth by God's Grace put forth these Habits

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in actual exercise, yet he doth not reflect upon, nor turn his Eye to observe, the Operations of God's holy Spirit in himself, nor the Acts of saving Grace, which the holy Spirit hath made him put forth, of which if he take not notice, they are to him for the time as if they were not; and so no wonder he be disquiet, while he perceiveth not in himself that which might make him quiet: For Example, when the sense of Sin is raised up in a Man's Spirit by the holy Ghost, if he do not observe that this is one of the Operations of the holy Spirit convincing the World of Sin, or if he do not turn back his Eye on this Operation, and upon his own act, stirred up thereby, to subscribe the Sentence of the Law against himself, no wonder that he doubt of his Conversion, till he see the foot-steps of God the Converter of him, from the love and approbation of Sin, unto the hatred of it; and when he is fled to Christ the only Redeemer from Sin and Misery, and hath laid hold on Him according to the Covenant of Grace offered in Him, if he do not look back on this Operation of God drawing him to Christ, and upon his own act of coming unto Christ by the Draught of Gods Spirit, what wonder he do not reckon himself among Believers, albeit he be in God's account one of that number? And when the holy Spirit hath kindled in him not only a purpose of new Obedience, but also a begun Endeavour to live Holily, Justly and Soberly, if he do not observe and

acknowledge these Operations of God's Spirit, making him to bring forth these Acts, what wonder that this Mistake and Inconsideration do open a Door to Disquietness and Doubting, whether he be in the state of Grace or not?

4. For removing this Cause of Disquietness, the afflicted person must beware that he pass not Sentence of Gods Dispensation towards him, according to the Tentations and Suggestions of Satan, nor yet according to the Opinion which his Pastor or Friend may have of him, judging some what uncharitably of him, upon sinister suspicions: Neither let him stand to the suspiciens of his own incredulous heart; but let him consider what the Word of the Lord hath said of the Person in whom these three Graces do concur, to wit, 1. The sense of Sin and Inability to help our selves. 2. Flying unto Christ for Relief from Sin and Misery. and, 3. Some measure of upright Purpose and Endeavour to serve God in new Obedience; for of such saith the Apostle, *Phil.* 3. 3. *We are the Circumcision or true Israelites, who have no confidence in the flesh, but rejoice in Jesus Christ, and worship God in the Spirit.* Let him therefore esteem the discovery of his sinful and wretched estate in himself to be the very fruit of the Eye-salve and Work of the Spirit bestowed on him by Christ, and let him esteem his hearty Consent given to the Covenant of Grace and Reconciliation, to be the undoubted Act of saving Faith. For, hearty Consent to the Offer of Grace in Jesus

ſus Chriſt, preſuppones, Firſt, that the Perſon ſees no ſtanding for him by the Law or Covenant of Works, but is beaten from all confidence in himſelf, and made to believe and ſubſcribe the Righteous Sentence of the Law againſt himſelf to the praiſe of God's Truth and Juſtice. Secondly, it imports the Man's believing the Teſtimony which God hath given of Chriſt Jeſus, to wit, that God hath made a Gift of Life-eternal to the Soul that hungereth and thirſteth for Righteouſneſs, and that this Life is in His Son; yea it imports the Man's receiving & embracing of Chriſt offered in the Goſpel. Thirdly, it importeth, that the Conſenter to the Covenant of Grace as he hath renounced confidence in his own Works, ſo he hath given up himſelf to God, to live by the Grace of Jeſus Chriſt unto eternal Life. Now if the Afflicted ſhall reflect upon theſe two Operations of the holy Ghoſt, making him humble in the ſenſe of Sin heartily to receive Chriſt Jeſus for his Relief, and withal do obſerve an unfained Purpoſe and begun Endeavour to live more holily and fruitfully by the Grace and Furniture of Chriſt, howſoever he labour under many Infirmities, not only is he undoubtedly a new Creature, but alſo by obſerving the foreſaid Evidence thereof, may conclude, that God hath begun a good work of Grace in him, and ſo ſhall this firſt Cauſe of Diſquietneſs be removed.

5. Another cauſe of Diſquietneſs is, or may be this, If the Afflicted, after examination of the work of Grace in himſelf, being convinced of his bleſſed Eſtate and confirmed by preſent ſenſe of God's Love ſhed abroad in his Heart, do not hold faſt his Eſtimation of God's Work in himſelf, longer than the ſenſible comfort thereof remaineth with him, but either doth retreat his Judgement of of his bleſſed Eſtate, or doth not defend his Right, doth not reſiſt Satan by being ſteadfaſt in the Faith, no wonder his diſquietneſs and dejection of Courage return upon him.

6. For removing of this Cauſe of Diſquietneſs, let the Afflicted conſider, that ſpiritual Conſolation, and ſenſible feeling of God's Favour, is granted to God's Children to make them ſtedfaſt in the Faith of God's Grace toward them, when ſenſible Comfort is with-drawn, and when they are put to the trial and exerciſe of their Faith, under Trouble and Temptations. And therefore, when the Afflicted, once being made clear of his intereſt in Chriſt, and of his keeping on him the Yoke of Chriſt, doth find a change in his condition, let him preſently humble himſelf before God in acknowlegment of the power of the body of Sin in himſelf, and of whatſoever evil Fruit it hath brought forth, whereby he hath procured the change of his own comfortable condition: and let him renew the Acts of his Repentance and of his Faith in Chriſt, ſtriving againſt all Temptations for the Faith once given to him, and diſputing,

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for his Right and Intereſt unto God's Grace in Chriſt, that he may with patience obtain the Victory over his Temptation, and be able, not only with *David* to charge his own Soul to truſt in God, *the help and health of his countenance*, Pſ. 42. and 43, but alſo to glory with the Apoſtle, and to ſay; 2 *Tim.* 1. 22. *I know whom I have believed, and I am perſwaded, that He is able to keep that which I have committed unto Him againſt that day.* And ſo may the ſecond Cauſe of Diſquietneſs be removed.

7. A Third Cauſe of Diſquietneſs is, or may be this, If a ſincere Convert, finding himſelf come ſhort both of his Purpoſe and Hope of making progreſs in the courſe of new Obedience, and Reformation of Heart and Converſation, ſhall inſtead of being more humbled, and beaten more out of confidence in his own ſtrength and works, and in ſtead of laying faſter hold on the imputed Righteouſneſs of Chriſt, yeild unto diſcouragement, and ſo open a Door for calling his own Converſion in queſtion. In this Caſe, the Diſquietneſs of the true Convert is augmented, by reaſon of the Conſcience of his Sincerity in his Converſion, wherein he renounced the Love and Service of all Sin, renounced all confidence in his own Worth or Works, did fly unto the Grace offered in Chriſt and received Him heartily, and purpoſed honeſtly to ſerve God thereafter in newneſs of Life, which maketh him ſay in himſelf, I can never put Repentance from dead Works, and Faith in Chriſt, and

purpose of new Obedience more sincerely in exercise, than I have done: And now seing I come short of my purpose and hope of Profiting, and can never more sincerely Repent of Sin, or Believe in Christ, than I have done, have I not just cause of doubting of my Estate, and of Discouragement and Disquietness.

8. For removing this cause of Disquietness, let the Afflicted consider, *First*, That there is a great difference between Purpose and Practice. A holy and sincere Purpose oft-times cometh short in practice: For the Apostle saith, *Rom.* 7. 18. *To will is present with me, but how to perform that which is good, I find not.* The inlake here is of Strength to perform, and not in the sincerity of the Will and Purpose.

Secondly, Let him consider, that there is a difference between the Consent of a well-informed Conscience to the discharge of holy Duties, and the practical coming up of the not well-reformed Heart, unto the actual discharge of those Duties: For oft-times the Heart is like a deceitful Bow, that disappointeth the Archer; therefore let not the Afflicted deny the sincerity of his Purpose, but let him be humbled for the Corruption of his Heart, which hath not answered his Purpose and Expectation.

Thirdly, Let not the Afflicted think that he hath so fully renounced all confidence in his own Works as he conceived: We may be clearly convinced not to lean to our own Righteousness, and so

so more easily in our Judgement renounce all confidence in our good Behaviour; but the dregs of the Sin of misbelieving *Jews* is not easily purged out of us, wherein they went about to establish their own Righteousness, and did not submit themselves to the Righteousness of Faith, *Rom.* 9. and 10. 3. As he therefore who denieth, that he leaneth his weight on his Staff, and yet falleth to the Ground when his Staff doth slide, is found to have leaned more weight on his Staff than he pretended; so he is found to have leaned too much weight upon his own Works, who is cast down, because his Performances are not answerable to his Purpose and Hopes. Humbled indeed he ought to be, and to lament his Misery under the body of Death, but not be so dejected and discouraged, as to loose or slacken his Grips of the Covenant of Grace; especially when he doth consider, that the Lord, by this experience of his own weakness, is teaching him thereafter to have a more high estimation, and make better use of Christ's imputed Righteousness, and to lean less to his own Purposes, and Promises, and inherent Righteousness, that so he may draw more Ability from Christ by Faith, to bring forth better Fruits: *For without Me* (saith Christ) *you can do nothing*. Joh. 15. 5.

Last of all, Let him neither say nor think, that he cannot put forth any Act of Repentance or Faith, or purpose of amendment of Life, more sincerely than he hath done; for no Man hath

attained such a measure of Sincerity in the discharge of any Act of saving Grace, but there is room for him to receive a greater Measure both of Activity and Sincerity in acting, then he hath attained already: but rather let him examine more narrowly, and find out the corrupt Inclination of the Heart to lean to its own inherent Righteousness, and difficulty of subjecting it self wholly to the Righteousness of Faith, and Sanctification through Faith in Christ; for, this doth the Apostle teach us to do, *Philip.* 3. 12. 13. 14. he did not think himself already perfect, but reached himself forth to those things which were before him, pressing toward the Mark, for the prize of the high Calling of God in Christ Jesus. And the end of the pressing of the Law is, that Sin may be the more clearly discovered; that as Sin hath reigned unto Death, even so might Grace reign through Christ Jesus our Lord, *Rom.* 5. 20, 21.

9. The Fourth Cause of Disquietness is, or may be this, If the true Convert, being frequently convinced of the manifold Deceits of the Heart, for this cause shall begin to call in question all the work of Grace in himself. Which Inconvenience doth flow from his not putting difference between the true Consent of the Heart unto the Covenant of Grace and Acts of Holiness, in so far as the Heart is renewed on the one hand, and the Doubting or Hesitation of the Heart, in as far as it is not purged from the Relicts of

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Incredulity and Backwardneſs unto Godlineſs on the other hand; or becauſe he puts no difference between the effects of renewing Grace, and the effects of in-dwelling Sin in himſelf, both of them putting forth their power in the ſelf ſame Actions: for, if this Difference ſhall not be obſerved, and Sentence ſo given, as that which is in the renewed Man be abſolved and commended, and that which flowes from indwelling Sin be diſallowed and condemned, without prejudice to any good which ſhall be found in the renewed Man, it is impoſſible that the Conſcience can be quiet, or that any good Action of the Sainrs can be approven by reaſon of Sin in us; for, the Evil which we would not, ſhall be found in us, as is clear in the Apoſtle's Cenſure of himſelf, *Rom.* 7. 15. to 20.

10. For removing this Fourth Cauſe of Diſquietneſs, let the Afflicted learn ſo to obſerve the Inlakes and ſinful Imperfections and Pollutions of his beſt Works, as he obſerve alſo that which is good in his Actions, that of the good he may make thankful confeſſion unto God and pray for the increaſe thereof; and of the Inlakes and Pollutions of his Works, he may make confeſſion alſo, and be humbled for them, and fly to the unſpotted Righteouſneſs of Chriſt, and to the Fountain opened up in His Houſe for Sin and Uncleanneſs, *Zech.* 13. 1. This Wiſdom is taught us in the example of the Father of the Child poſſeſſed with a dumb and deaf Spirit, crying

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out and saying with Tears, *Lord I believe, help Thou my Unbelief*, Mark 9. 24. he maintains the begun Work of Faith in himself, and confesseth the Evil he found in himself, and flyeth by prayer to Christ to help him.

11. The fifth Cause of Disquietness is, or may be this, if the true Convert suspend the Absolution of his own Faith, and Fruits thereof, from being hypocritical and counterfeit, until he find himself freed from Disquietness, and do injoy Peace and Tranquillity of Mind, which he doth apprehend should always accompany sound, sincere and unfained Faith, and on this Ground he esteemeth *that Faith* only to be *true Faith*, which hath overcome all Doubtings, and now being victorious, bringeth Peace and Quietness with it; and *that Faith* which is tossed, or troubled with Doubtings, he thinketh may justly be suspected of unsoundness, as if Tentation to Doubting were a sufficient reason to make a question of the sincerity of Believing: Or as if it were a sufficient Reason for a Man to call his Faith in question, whether it be true Faith or not, because Satan calleth it in question: For if this were a sufficient Reason to question a Work or Act of Grace in a Man, no Work of Grace, nor no Point of true Religion, should be holden for sound and true, because Satan never ceaseth to calumniat and quarrel the Truth, both of God's Word and Working, for he was so malicious and impudent as to question *If Thou be the Son of God*, Matth. 4. 3.

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12. For removing of this Cauſe of Diſquietneſs, let the Afflicted conſider, Firſt, That the Aſſaults of the Enemy do neither diminiſh the Worth, nor the Eſtimation of Faith; for, Faith fighting, is no leſs ſolid and found in the time of Battle, then it is after Victory, ſtanding victorious. 2. Let him conſider that we are called to a Warfare, not only againſt Fleſh and Blood, but alſo againſt Principalities and Powers and ſpiritual Wickedneſſes, *Epheſ.* 6. and that we may not promiſe to our ſelves, freedom or exemption from Satans throwing fiery Darts at us, ſo long as we live, as the Apoſtle doth warn us, *Epheſ.* 5. Let him conſider thirdly, that Objections and Queſtions, moved againſt the Converts Faith, are rather a Token of the Sincerity thereof, then a Reaſon for bringing it in queſtion: For the Pirat Satan can diſcern weil enough between an empty Veſſel and a Ship loadened with precious Wares, & uſeth to ſet upon the rich Ship, that he may ſpoil it, if he can, of that moſt precious Faith, and not trouble himſelf to moleſt a ſecure preſumptuous Perſon, leſt he ſhould waken him, by ſuch means, out of his Dream, and chaſe him unto God. But as for a Man that is already fled from him and turned to God by Faith in Chriſt, he will not fail to follow the chaſe, that if he cannot bring him back, yet he may vex him and dog him at the Heels till his Entry in Heaven. Fourthly, Let him conſider, that the Lord uſeth to ſuffer Satan to trouble the Belic-

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ver with Suggestions to waken his Faith, of set purpose to teach the Believer to fight His Battles, and by frequent Exercises to be purified more and more, like Gold or Silver put oft-times in the Furnace; yea, and that the Wrestler may be made valiant in Fight, *Heb.* 11. 34. whereupon the Afflicted must be exhorted not only to take Courage, and to despise the Malice of the Adversary, but also to rejoice when he doth meet with manifold Tentations (as we are charged *Jam.* 1. 2.) because of the Fruit following by God's Blessing on such Exercise. And to this end, let him put on the whole Armour of God, that when he hath resisted and overcome one Tentation, he may stand and resist another, *Ephes.* 6.

13. The Sixth Cause of Disquietness, is, or may be this, If the true Convert do not distinguish, but confound the Peace he hath with God, and the Peace he hath in his Conscience; if he do not distinguish, but confound Peace with God and rest from Assaults of the Adversary; if he do not distinguish, but confound Peace of Mind, and Peace of Conscience; if he do not distinguish and put a due difference between these sorts of Peace, he cannot choose but be disquieted, by suspecting his Peace with God, because he hath not Rest nor Peace from Satans Assaults; he cannot eshew Disquietness, when he conceives that his Peace with God is dissolved, when Trouble ariseth in his own Conscience. And no wonder he be disquieted when he appre-

prehendeth every Perturbation of his Mind to be a breach of Peace with God, or with his own Conscience.

14. For removing of this Cause of Disquietness, the Afflicted must consider, *First*, that Peace with God, doth follow immediatly upon an humbled Sinners flying to Christ, and embracing the offer of Reconciliation with God in Christ, when, in the mean time, the Conscience possibly may be going on pursuing the Convert with Challenges for all sort of Sin and Guiltiness; for he that is fled to Christ by Faith, is justified, and being justified by Faith, he hath Peace with God, granted, decreed, pronounced in his favours, and registrat in the Court-book of the Evangel, albeit possibly the absolved Convert, hath not drawn forth the Extract of the Decreet, nor considered it, when he hath read it, nor applied the same to himself according as the general Sentence giveth him warrand.

Therefore, the humbled Sinner fled unto Christ, and engaged heartily to His Service, must take heed so much to what is sickly, and not clearly informed Conscience doth say, as to what God, Who is greater than the Conscience, and giveth Order and Rule to the Conscience, doth say to such a poor Soul fled unto Christ.

Secondly, Let him consider, that his Peace is not marred with God, by Satan's warring a-

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gainſt him; for Peace with God ſtandeth well with War againſt all ſpiritual Enemies: And therefore the leſs Reſt he hath from Satan's Trouble and Moleſtation, let him be the more confident of his Peace with God, Whoſe Battles he is fighting againſt Satan.

Thirdly, Let him conſider, that Perturbation of Mind, doth neither hinder Peace with God, nor Peace of Conſcience: For the Mind and Thoughts of a Man, for many Reaſons may be troubled and diſquieted, when Peace with God and Peace of Conſcience are ſettled and eſtabliſhed: For when the Mind is troubled, and tempted to Anxiety, the Apoſtle ſheweth how to remove the Perturbation of the Mind, and ſettle the Peace of Conſcience alſo, Phil. 4. 6, 7. *Be careful* (ſaith he, or anxious) *for nothing, but in every thing by Prayer and Supplication with Thankſgiving, let your Requeſts be made manifeſt to God, and the Peace of God, which paſſes all Underſtanding, ſhall keep your Hearts and Minds through Chriſt Jeſus.* And in his own experience he lets us ſee the difference of Perturbation of Mind, from Peace with God and the Conſcience alſo, 2 Cor. 7. 5, 6. *When we were come into* Macedonia, *our Fleſh had no reſt, but we were troubled on every ſide, without were Fightings, within were Fears; nevertheleſs, God that comforteth theſe that are caſt down, comforted us in the coming of* Titus. So alſo, 2 *Cor.* 2. 12, 13, 14.

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15. The Seventh Cause of Disquietness, is, or may be this, if the true Convert be either ignorant or forgetful of the way of obtaining, maintaining repairing and recovering the true Peace of God in himself, and of the Change of God's Dispensation toward his Children which is common; through many Tribulations God doth bring his own to Heaven. Sometime He shews them His Countenance in a comfortable Providence, sometime He hides His Face, but doth not change His Love toward them, *Psal.* 30. 7. *Thou hidest Thy Face, (*saith *David) and I was troubled,* but here was his Wisdom, he went the straight way to recover his Peace, *I cryed to Thee, O Lord, and unto the Lord made I my Supplication,* and his Mourning was turned into Dancing, *Psal.* 30. 7, 8. to the end. But many weak Converts are not so wise, who by their inconsiderat Courses do cast themselves in Fears, Jealousies and Suspicions, both of God's Love to them, and of their own interest in Him: when they miss felt Consolations they fall to quarrel their Right. And if they resolve to have their condition helped, they prescribe their own time, way and measure, and nothing can satisfie them till they recover possession of lost sense with the Spouse, *Cant.* 2. 5. *Stay me with Flagons, comfort me with Aples (* saith she) *for I am sick of Love.* It is true, sometime God doth condescend to their passionat pursuit of Comfort, but their not believing, in the mean time, and their hasting to have their conditionalte red,

before Patience hath wrought the perfect work, is not to be commended or approven.

16. For removing this Cause of Disquietness, let the Afflicted consider, *First*, that the Lord neither sheweth His Loving Countenance to the weak Disciple, nor hideth it from him, but out of love; He neither correcteth nor comforteth him, but out of love; *I am the Lord and change not* (saith He) *Mal.* 3. 6. *Therefore you Sons of* Jacob *are not consumed.* If He give consolation sensibly, it is to confirm their weak Faith, by sensible Experience of the Fruit of believing in Him, and if He withdraw His Consolation, it is that He may exercise their Faith, and train them to believe His Word without a sensible Pawn for it: And therefore, for removing this Cause of Disquietness, by all Means let the Afflicted be ware to mis-construct the Lord's dealing, but let him strive against all Suggestions of Satan, or his own misbelieving Heart, and entertain friendly Thoughts of God; for a true Friend, or Father among Men, will take it for no small Injury to to be suspected of His friendly or fatherly Affection to His Friend or Child, yea, even Physicians and Chyrurgians, find a good Exposition from their Patients, when they give them bitter Potions, when they cut and carve and burn their Flesh, still they are exponed to aim at the Patient's Good; much more should every Man, whatsoever Dispensation of God he meet with, give a good Construction of His working.

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Secondly, Let him consider, that the Lord hath his own way and order of working; first, He discoverth Sin and Misery and Weakness in the Creature, and after that he discovereth his Grace, Mercy and Power in Christ to relieve; first, He humbleth and then lifteth up; first, He woundeth, and then He healeth; first He smiteth, and then bindeth up; first He bringeth down to Death, and then restoreth unto Life, *Hos.* 6. 1. and, *Ps.* 9. 3. and therefore, let the Afflicted be humbled under the sense of apprehended Causes of his Disquietness, and seek of God the restoring of what is lost or wanting, and the healing of the wound inflicted in due order. Now God's Order is this, He will, first, have the Law magnified, and His Justice acknowledged by all afflicted Sinners, even by them who are in the state of Grace, and not are under the Covenant or Curse of the Law, to whom notwithstanding the Law must still be a Pedagogue to lead them to Christ: and when the Lord's Justice is acknowledged, and all fretting and murmuring against his dealing stopped, then cometh, in the next place, the discovery of Grace in Christ: for, since the fall of *Adam*, God hath always been in Christ, going about to reconcile the World to Himself, not imputing their transgressions to them, 2 *Cor.* 5. 19. And when God hath drawn the Sinner by Faith to the Mediator Christ, God incarnat, then there is a matrimonial Contract made betwixt God in Christ recon-

cìled and the Believer, and an union between Christ and the Believer in a judicial manner; and so the Believer is made to have a Right unto Christ's Person according to that of the Spouse, *Cant.* 2. 16. *My beloved is mine, and I am his.* And by this means also, the Believer is made to have Right unto Christ's Purchase and Benefits, and to Communion with Him and His Saints, as the Apostle teacheth us, *Rom.* 32. *He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?* And after Right given to the Believer, in due time the Lord giveth and reneweth the Earnest-penny of the Inheritance, *Ephes.* 1. 13. *In whom also ye were sealed with that holy Spirit of Promise,* who really reneweth the Believer and giveth him Peace, Joy, Consolation, Strength and other Gifts of Grace, with an ebbing and flowing thereof in the sense and feeling of the Believer, as may best serve the good of the Believer, and glory of God's gracious Dispensation: and therefore,

Thirdly, Let the afflicted Person, whatsoever Cross-dispensation he meet with, whatsoever Distemper of Soul he fall into, whatsoever Grace or measure of Grace he misseth or cometh short of, seek his Relief in God's order; that is to say, let him justify the Lord's Wisdom and Justice, humble himself under His mighty Hand, renew the Acts of Repentance in Humility, turn his Face toward Christ by the renewed Acts of Faith in him, lay hold on his Right unto Christ's Per-

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ſon and Benefits, that he may come to the ſenſible feeling of what he hath right unto by the Covenant of Grace. And whatſoever Defects, Tranſgreſſions, Temptations unto Diſcouragement and Misbelief, do brangle his Confidence, let them humble himſelf indeed, but ſo as they do not drive him from that Covenant, but be made of as Spurrs, and forcible Motives to lay the faſter hold on Chriſt, and His infinit Grace contracted in that Covenant.

17. The Eight Cauſe of Diſquietneſs, is, or may be this, If the true Convert, daily lamenting his own ſinfulneſs, and daily troubled with ſuſpicion of his own bleſſed eſtate, by reaſon of his felt manifold Corruptions, ſhall meet either with the Calumnies of Men, or Comforters like *Job*'s Friends, who in ſtead of healing his Wounds in his Affliction, ſhall foſter his ſuſpicion of his eſtate by uncharitable cenſure of the poor Man's Complaint of himſelf; in this caſe, if the Afflicted do not maintain his Righteouſneſs by Faith in Chriſt as *Job* did, & his upright endeavour to pleaſe God, which is manifeſt by his daily godly Grief for his ſhort coming in his aimed-at Holineſs, no wonder he be diſquieted.

18. For removing of this Cauſe, let the Afflicted conſider and diſtinguiſh what is right in him, and what is wrong, and beware to confound theſe. For example, 1. This is right, that he doth not lean to the worth of his own Works, nor is puffed up with a vain conceit of himſelf before

God. 2. That he is sensible of his sinful Imperfections and Corruptions, and of the bitter Root of original Sin in him. 3. It is right in him also, that he aimeth toward Perfection, forgetting what is behind, and pressing toward the Mark and Prize of his Calling. But this is wrong in him, 1. That he fostereth Suspicions unjustly of his own Blessed Estate. 2. That he doth not observe the Work of God's Grace in himself so carefully as he observeth his Imperfections and Corruptions. 3. That he doth not so much the more make use of Christ's imputed Righteousness, as he findeth the Imperfection of his own inherent Righteousness. 4. That he measureth God's estimation of him, according to the estimation he hath of himself, when indeed God in Scripture doth shew no less approbation of him in his wrestling, then he doth in the time of his victory and quiet condition. 5. That he doth not observe the difference of the way he doth walk into which is good, from the Slidings, Imperfections, Errors and Mistakes in particular Actions and Passages in that way. 6. That he doth lay more weight oft-times upon the Judgment of mistaking Spectators of his Course, then he hath reason to do, and doth not take heed to the Sentence of the Lord in the Gospel, concerning the Poor in Spirit, the Contrite, the Meek and Lowly Disciple. These things let the Afflicted consider and make good use thereof, for his encouragement in the way of new obedience.

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19. The *Ninth* Cause of Disquietness is, or may be this, if the true Convert be not acquainted with living by Faith; for there are many honest and tender-hearted Converts, who, in the sense of their Sins, are fled unto Christ, resolved never to depart from Him, and careful to lead a blameless Life, who notwithstanding, whensoever they meet with Changes of Dispensation, with variety of Temptations, fresh feeling of the power of Sin in themselves, or any Cross bodily or spiritual, are disquieted and cast in Suspicion of their state: And albeit they neither will give over to follow after Christ, nor will God suffer them to perish; yet they make themselves an uncomfortable and miserable Life, by their leaning to present Sense and Feeling, when they should remember the Saying of the Apostle, (2. *Cor.* 5. 7. *We walk not by Sight but by Faith*) they are cast down, do mourn and complain, because it is not with them as they would, and are most part male-content with their lot, frequently regrating unto God their Wants and Imperfections, and seldom are they praising or thanking God for what they have gotten of Him.

20. For removing this Cause, let the Afflicted, first consider what the Apostle speaketh to the afflicted *Hebrews*, *Heb.* 10. 36. *Ye have need of Patience, that when ye have done the Will of God ye may receive the Promise; for yet a little while, and he that will come, shall come, and will not tarry. Now the just Man shall live by Faith*, saith he.

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Secondly, Let him consider, that to live by Faith, doth require these six Duties. 1. That we renounce our own corrupt Reason and Sense, lest we count that to be our Life which may be seen or felt, or that which may be altered and changed, but reckon that to be our Life, which is hid with God in Christ, and shall be revealled at the glorious coming of our Lord. 2. That the Covenant of Grace, and Rich promises of the Gospel be esteemed of us as our Meat and Drink, whereby our Hearts may be sustained in all Adversity, and our Hope upholden in Patience through the Comfort of the Scripture. 3. That we make use of all God's Benefits bestowed upon us by vertue of that new Right made unto us in Christ for being Partakers thereof. 4. That in all our Actions we implore and seek our strength from Christ, and give Him thanks for the measure whatsoever He bestoweth. So did the Apostle live, *Gal.* 2. 20. *The Life which I now live in the flesh, I live by the Faith of the Son of God.* 5. That we rejoyce and glory more in Christ Jesus in the midst of trouble, then we grieve for our Troubles whatsoever, whereby as with a sharp Pinsel, He is drawing in us the Lineaments of His own Image and Conformity with Himself; so did the Saints, *Rom.* 5. 3, 4, 5. Last of all, to live by Faith, requireth that in every condition we should keep Faith and a good Conscience in Christ Jesus, and esteem our selves blessed of the Lord, albeit we be tossed with Troubles immediatly sent from God

God to exercise us; albeit we do fall in manifold Tentations, be assaulted with Doubtings, and persecuted unjustly by Men: For, it should and may suffice a Believer in Christ, if he be not distressed, albeit he be troubled on every side; he must not dispair albeit he be perplexed; he shall not be forsaken, albeit he be persecuted; he shall not be destroyed, albeit he be cast down, 2 *Cor.* 4. 8, 9. Upon these and the like Grounds, the Apostle lived a comfortable Life, *Phil.* 4. 12. *I know both how to be abased, and I know how to abound, every where and in all things I am instructed, both to be full, and to be hungry, both to abound and suffer need; I can do all things through Christ who strengthens me.* Thus must Christian Souldiers live in the midst of their toyling, in warfar, in want of many things, in watching and runing hazard of Life, in hope of Victory and promised Glory, holding up their Hearts by Faith in Christ.

And these things which we have spoken in Explication of this Case, are not intended to hinder the tender hearted Believer from praying, and endeavouring by all Means, that the Face of the Lord may shine upon him, and that he may be filled with the Joy of His Spirit; for we are charged to seek His Face and Strength continually, *Psal.* 105. 4. But all our Speech doth drive at this mainly, that the Afflicted in his discouragement and unquietness meekly submit himself to the Will of God howsoever he be exercised, always going on in the way of God,

God according to his Vocation, through Honour and Dishonour, through good Report and evil Report, looking unto the Promises which are made to him that endureth to the end. And what is spoken here of living by Faith, must not be abused to foster Neligence in well doing, or bringing forth Fruits of Faith in every condition or to hinder the daily exercise of Repentance, or to require of a Christian a stoical Stupidity under Trouble; but the thing we aim at, is, That the Christian in all cross Dispensations and Vexations, endeavour by Faith to be of good courage in the Lord, and endeavour to draw Vertue from Christ to bring forth Fruits, giving Glory to Him, whatsoever measure He shall bestow more or less because it is Christ Who is made unto us Wisdom and Righteousness, Sanctification and Redemption, and in Him alone shall the Soul of the Afflicted have rest, *Matth.* 11. 24.

CHAP. IX.

Wherein the Convert's Doubt, arising from his uncertainty at what time he was converted, is solved.

THere are some true Converts, who after they have past a good part of their Journey to Heaven, begin to halt and make slow progress, by doubting whether they be walking in the true Converts foot-steps, or whether they be converted at all, or not

not. The reason of their doubting, ariseth from this, that in conference with sundry of the Saints of their acquaintance, they have observed, that evry one of them could design the time of their Conversion, and from that time can reckon their Age in Christ: Or, from this is their Doubt arisen, that in the Treatise of some modern Writer, they have read, or from the Sermon of some well esteemed Preacher, they have heard some such doctrine; whereupon the true Convert falleth out with himself in saying, I was bred and brought up in a Godly Family, I have followed the Exercise of Religion; after hearing the Heads and Summ of Christian Religion, I have embraced the Truth; I seemed to my self to believe in Christ, and entertain the exercise of Repentance, and to endeavour the amendment of my Life; I love these whom I see to live holily, and I do hate the ways of the Profane, but because I cannot tell when or what Day or Year I was really converted, as I know sundry of the Godly of my acquaintance can do; therefore I doubt whether my Conversion be begun or not, but mean time, though I will not turn off the way I have been following, yet I go on halting and heartless till I be cleared of my Doubt.

2. For removing this Doubt, we must yield this far to the Afflicted, that many indeed deceive themselves, who being civilly educated, and from their Bairn-age accustomed with the exercise of Religion

gion; are nothing beyond the foolish Virgins, and do rest satisfied with their own and others Opinion of themselves. If such Persons be questioned, when they began to Repent, or Believe in Christ; it is true they cannot design the time when they were unconverted, but have still been pleased and are pleased, with their own estate, and in effect were never converted. But it is no less true on the other hand, that there are some who indeed are renewed, in whom, peece and peece, without any notable change, Faith and Repentance, and a holy Conversation, have grown with the growing knowledge of the Gospel, and Will of God therein; of whom it may be truly said, the the Kingdom of Heaven cometh not with observation; of whom it is said, *Mark* 4. 26. *So is Kingdom of God, as if a Man should cast Seed into the Ground, and should sleep, and rise night and day, and the Seed should spring and grow up, he knoweth not how.*

But to solve the Doubt, it matters not whether a Man know or not know the day of his Conversion, provided he be indeed regenerat and made a new Creature. Wherefore the Afflicted may be of good courage, if after serious Examination of his own Conscience, he be humbled frequently in the sense, not only of his actual Sins and Shortcoming of his Duty, but also in the sense of his original and in-dwelling Corruption or body of Death; if as he doth indeed loath himself, and renounce all confidence in his best Works, so he seriously

riously imbrace the imputed Righteousness of Christ, and in His Strength, by Faith in Him, doth endeavour to live Holily, Righteously and Soberly, (albeit joined with many Imperfections) he may conclude he is Regenerat: for, if these three be joyned in him in any measure of honesty, he needeth not be anxious what Day, Month or Yeat the holy Spirit began to work these things in him. Only let him give all diligence to grow in Humility Faith and new Obedience, and hold on this way, whatsoever Doubts or Impediments he shall meet with; for the Apostle exeemeth such a Man from the number of Hypocrites and Unconverted, *Phil.* 3. 3. *We* (saith he) *are the Circumcision*, (or the Christian Converts) *who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.*

CHAP. X.

Wherein is solved the Convert's Doubt of his Regeneration, arising from his apprehension, that the beginning of the change of his Life was not from the sincere Love of God, but either from Terror or Self-love, which he conceiveth to be but carnal.

SOme true Converts are, who can design the time of the change of their way from Sin to Christ, and to a holy Life, whereof they have not only the Church they live in, but also their own Conscience Witnesses; yet

yet after a considerable time, do fall in suspicion, whether that time of their change was the time of their effectual Calling; some of them bringing no other Reason of their Doubting save this, that they were never much troubled with the Terrors of the Law, but most part allured to draw near to God, and to shew the way of sinning by the love of eternal Life. Other some, doubting of the soundness of their Conversion, because the Terror of God and Fear of Condemnation and Hell prevailed more with them, for changing their course, then the love of God and true Holiness did; and both the one sort and the other do conceive the chief rise of their change to have been natural or carnal, Self-Love, fearing Harm, and loving Life.

2. For removing of this Doubt, we grant, that there are many, who after some notable delivery from Death, or some notable Benefit received, or after some sharp Rod of Chastisement for their Sin, have changed their outward way of living, left off gross Vices, and led a more civil & blameless outward Life, and yet have neither seriously repented them of Sin, nor seriously fled in unto the Grace of Jesus Christ offered in the Gospel, neither knowing what saving Faith is, nor careful to know it; but of such we do nor speak here, for we are speaking of the true Convert and renewed Man, who in the sense, of Sin is fled to Christ, in the sense of his Unworthiness maketh the Grace of-

offered his Refuge, and in the sense of Indigence, looketh up to Christ and seeketh Supply of Him in all things, and by the Holy Spirit is striving against Sin, endeavouring in some measure of Sincerity to bring forth the Fruits of Faith and Repentance; and yet for all this he doubteth of the Sincerity of his own Conversion for the Reasons foresaid. To this Souldier and Wrestler we say (as before we said to him that doubteth of his Conversion, because he cannot design the time of his Conversion) it is not material by what way, or Means or Motives a Man is brought unto Christ, provided he doth come, and indeed adhere to Christ; it is all one whether the rise of the Man's turning from Sin to God, was Love alluring, or Terror driving him, whether a Benefit or a sharp Rod, whether Fear or Hope did at the first beginning of his change, move him to seek God; provided, God manifested in the Flesh Christ Jesus the Redeemer of Sinners, be now his beloved Lord and precious in his Eyes: for, he that is most sweetly allured to come to God, and without much Fear is converted, who possibly after serious conviction of Sin and deserved Death, is not keeped long at the Door of Mercy, but forthwith is admitted to the Throne of Grace. aed tenderly entertained by the Spirit of Consolation, may fall in hard Exercises afterward. This is evident in the experience of the Prophet *David*, in whom his Brethren, living in the same Family with him, did not per-

perceive any signs of a sorrowful or heavy Heart, as his Brother *Eliab*'s Words do shew 1 *Sam.* 17. 28. *I know thy pride, and the naughtiness of thy Heart.* Thus did *Eliab* judge of *David*'s chearful Carriage, whereof also we have some evidence, that *David* was of a ruddy and beautiful Countenance, and for some Years of his youth, did pass the time pleasantly, serving God with his Songs and Harp, while he was feeding his Sheep in the Wilderness: Now none can justly question his Conversion all this time, or his Sincerity in this service, yet afterward he was otherways exercised: For oft-times he felt the Power of the Law upon his Spirit, and was tossed with the Terror thereof, and made to mourn and weep heavily. Such doth *Job*'s condition seem to be in his youth, as it is described, *Job* 29. but afterward in the trial of his Faith, what a Conflict with Temptation he had, the sacred History doth testify. Therefore, there is no reason why any, in whom these Evidences of a true *Israelite* are found in any measure, should suspect the Sincerity of his Regeneration, because he hath been gently handled in his Conversion: For it may come to pass, that the same Person may fall in fiery Trials and so hard Temptations, as he may fall in doubt of his Conversion, in regard of the sad Afflictions inward and outward whereby he is exercised. In which Case he will be found to be mistaken no less then he was mistaken in the former Case and Condition; for,

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ſome dear Children of God may poſſibly, both in their Converſion and moſt part of their Life, be exerciſed with the Terrors of the Law, and yet retain faſt hold by Faith on Chriſt's Grace in their deepeſt Afflictions: For inſtance, we offer that precious Soul *Heman*, the *Ezraite*, who came near unto *Solomon* in the point of Wiſdom, 1 *King.* 4, 31. and yet how bitter his Afflictions of Spirit were, the 88 *Pſalm* beareth witneſs, eſpecially, *V.* 13, 14, 15. *But unto Thee have I cryed, O Lord, and in the Morning ſhall my Prayer prevent Thee. And why caſteſt Thou off my Soul? why hideſt Thou Thy Face from me? I am afflicted and ready to die from my youth up: while I ſuffer Thy Terrors, I am diſtracted,* &c. And therefore, there is no juſt cauſe, that any, in whom the Evidences of Faith and Repentance may be found, ſhould call the Sincerity of his own Converſion in queſtion, how hardly ſoever he ſeem to be handled of God: for whoſoever is joined to the Lord Jeſus, and will neither ſuffer himſelf to be driven from Him, nor yet will endure Him to remain in himſelf uncontrolled, is certainly a true Convert. As for theſe, who for ſome temporal cauſe, are come to Chriſt (as many did come in the days of His Fleſh) that they might be delivered from ſome temporal Evil, or obtain ſome temporal Benefit, and for that cauſe do doubt of their Converſion or Sincerity thereof, they need not diſpute much about the occaſions of their firſt ſeeking after God,

provided that they have learned what Christ's Grace is, and do seek Righteousness and Salvation in Him; for, we read in the Evangel, that sundry, that they might be cured of Leprosie, Palsie, Blindness, &c. came unto Christ, who afterward came and adhered to Him by Faith, as the only Redeemer and Saviour of their Souls from Sin and Misery. Wherefore in such Doubtings, let not the Afflicted trouble himself, nor call his Conversion in question; but let him give all dilligence to strengthen his Faith and to increase in Holiness, making his Calling and Election sure by well-doing: For, if he do this, he shall neither be found idle, *nor unfruitful in the knowledge of our Lord Jesus*, as the Apostle promiseth, 2 *Pet.* 1. 8.

CHAP. XI.

Wherein the Convert's Doubt of his being in the state of Grace, arising from heavy Afflictions and grievous Tentations, is solved.

SOme true Converts sometime fall into great Suspicions of their Regeneration, of their effectual Calling, and of the Love of God unto them, and that because they meet with sore outward Afflictions, and are assaulted also possibly with horrible inward Tentations which do befal them unexpectedly, and are ready to swallow them up; for whereas, after divers Conflicts in their Conversion, and Peace of Conscience following after these sad Exercises of Mind,

Mind, they hoped to have enjoyed God's Peace till after, they do meet possibly with sad Calamities which they did not foresee nor fear, and and being yoked in conflict with more fearful Tentations than ever before, which they find themselves unable to overcome, they seem to themselves, to have just cause to call in question all the former work of Grace in themselves, and to doubt of their Regeneration, and of their Reconciliation with God. Of this sort, some who lived in great Wealth and outward Prosperity, do fall in so deep Poverty, that they are neither able to sustain themselves nor their Families, but are forced to live on the privat Charity of others, or openly to beg. Other some do fall in heavy Sicknesses, yea in uncouth Diseases, which but rarely do befal any, which seem to be Evidences of the Wrath of God. Other some do fall in horrible Tentations, and are troubled with blasphemous Suggestions against God and the holy Scripture, and the way of the Saints, which is fiery Darts do stick fast unto them, and disquiet them continually. Other some are temped unto hainous Sins, and to such Wickedness against themselves or others, as Nature doth abor, to which acts of Wickedness they find themselves so powerfully solisted, as they fear God hath decreed to give them over, and that they shall be overcome with the Tentations; some after one way, some after another way, by one sort or other of Vexation, are

tossed, so as they suspect God is pursuing them in Wrath, and dealing with them otherways, than with any of His Children. Whereupon ofttimes they break forth in sad Complaints, and misbelieving Suspicions, saying, If God loved me He would not deal thus and thus with me; if I were a true Convert and Reconciled with God, He would not thus pursue me; my case is not the case of the Children of God, for any thing I know, and other such like Regrates and Lamentation are uttered by them.

2. For solving this Doubt, we neither esteem such Exercises, and Tentations proper to the Regenerat Man, or a Token of Regeneration; neither do we deny, that such Exercises may befall true Converts. For, all sorts of Afflictions and Calamities are common to the Good and Evil, to the Godly and the Wicked, so that by those Troubles and Miseries neither the Love or Hatred of God can be certainly concluded. But thus much may be said in reason, if these Calamities do befall a Man, while he is walking in his own sinful ways, then are they undoubtedly to be interpret as Evidences of God's Wrath, at least fatherly Anger against the Afflicted, and to be esteemed as Forewarnings of more and more heavy Calamities to come upon him, yea, and final Perdition also, if he do not Repent.

3. In which case the Afflicted shall do well to humble himself before God, and give a good Construction of God's Purpose in sending on him such

such Calamities, in regard when He might forthwith have destroyed the Sinner He hath sent forth these sad Afflictions to waken his Conscience, and to warn him to fly from the Wrath to come least he perish utterly.

4. He shall do well also to consider with himself, and to acknowledge that such a bitter potion was necessary, in so deadly and desperat like Disease, as his Soul was lying into: For, what should the Lord do unto those who dispise the worth of their own Souls and of eternal Life, and do seek their Felicity in vain and perishing Pleasure, Profit and Honour? what shall He do with those whom He will not suffer to perish with this evil World, but break their Idols in peices and put themselves to grief, who vex His Holy Spirit.

Wherefore let the Afflicted read his Sin in the Rod wherewith he is beaten; if he be deprived of temporal Goods, or earthly Comforts, which he hath abused to the hazard of his own Soul, let God have the glory of His Justice and Mercy also, in that He, by cutting off earthly Things from him, is sending him to seek Things spiritual and everlasting in Heaven, where Christ is at the right Hand of the Father, *Col.* 3. 2.

If he be vexed with Tentations unto Blasphemies, and such horrid fearful Sins, which even Nature doth ablior, let him consider, that Misbelief of Threatenings and Promises are no less in effect, then real asserting of Blasphemies, and that

entertaining of sinful Lusts which fight against his Soul, is in effect a defiling and destroying of his own Soul; by which Afflictions and Tentations, if the Afflicted take not warning and repent, he may justly fear these Calamities and tormenting Tentations are but the beginnings of Sorrows.

But if these Calamities and fearful Tentations befal a Man walking in the ways of God, who is a Believer in Christ, who hath casten his Anchor within the Vail, and studieth in any measure of Uprightness to please God, let not such a Man be afraid; for, God is not pursuing him in wrath, as Satan his Adversary suggesteth, but as a most wise and loving Father is trying, and training his Faith, and bringing forth the Evidence of Grace bestowed upon him, to the Praise of His own Name, shaming of Satan, and edifying all Beholders of this Man's Exercise. Wherefore let the Afflicted comfort himself in the Lord, and be strong in the Faith of holy Scripture, which is granted to the Church for upholding of Believers in patience and hope of the promised Reward: For even *Job*, the holiest Man on Earth in his Generation, was both suddenly surprized with a multitude of concurring Calamities, and also deprived of all Consolation from God and Man for a season; for at once he was spoiled of all his Goods, deprived of all his Children, tempted by his Wife to dispair, despised by his Servants, judged to be a Hypocrite by his most entire godly Friends, stric-

stricken by Satan with an unusual Plague of Botch-biles; and how far the Lord did hide all comfort for a time, the History of his Complaints make evident: Yea, our blessed Lord Jesus Christ, hath sanctified in His own Person, the hardest Exercises of this sort which His Children can fall into; for albeit He could not be defiled with Sin, yet He was tempted of Satan unto most abominable Sins, in special He was tempted to cast Himself down from the Pinacle of the Temple, which was to kill Himself; He was tempted to fall down and worship the Devil, which O how horrible Blasphemy is it? yea, for a time power was given to Satan albeit not to hurt Christ, yet to carry His Body from one place to another, as we read in *Matth.* 4. and therefore let this be for Consolation to such of God's Children as are vexed with vile and blasphemous Tentations, and Solistations to abominable Sins, *Heb.* 2. 18. *For in that our Lord Himself hath suffered, being tempted, He is able to succour them that are tempted.*

4. But if the Afflicted insist, and say, he is so put to it by Satan's Tentations to commit Sin against his light, and is ready to succumb, because he neither hath strength in himself to resist and stand out, nor is their appearance or hope of God's assisting him in his Conflict, because God seemeth to have not only deserted him, but also to have given him over in the hands of an unclean Spirit to be vexed.

Unto this Tentation we answer, *First*, that the deareſt of God's Children have been exerciſed after this manner: for even the Apoſtle *Paul* (2 *Cor.* 12. 7.) there was given to him *a Thorne in the Fleſh, the Meſſenger of Satan to buffet him*, to keep him from Pride: Which Tentation was ſo ſtrong and violent, that he could not reſiſt it by any ſtrength in himſelf, but was forced to fly unto God by Prayer, and beg ſtrength from Chriſt to bear him out againſt the Tentation, and to be delivered from the power of it.

Secondly, Let the Afflicted under this Exerciſe put a difference between the *Sin* of Satan the Tempter of him, and his own Sin under the Tentation; for, the fiery Darts of Satan, and ſuggeſted Blaſphemies are Satan's Sins, and not properly the Sins of the Afflicted, to whom theſe wicked Tentations are not pleaſant, but are his greateſt affliction. It is true indeed, that Tentations unto Sin in ſome meaſure draw on ſome degree of Pollution oft-times in ſinful Men, becauſe it is not with us as it was with Chriſt; for when the Prince of this World came to tempt him, he had no ſtuff of his own in Chriſt to work upon; but when he cometh to *Sinners*, he findeth our corrupt Nature and Inclination to yeild to his Tentations, as his own Materials to work upon, ready to be kindled by his fiery Darts: and yet muſt we ſtill diſtinguiſh the *Sin* of Satan ſuggeſting and tempting, from the ſuffering of poor afflicted Child of God, who is vexed with

with the Tentation: for if the Afflicted shall own the Tentation as his own Sin, and confound Satan's part, and his own part in that Exercise, he is in danger to be swallowed up in the sense of the Sin which is not his own, but Satans.

Thirdly, The Afflicted must put difference between Sin and troublsome Exercise: For God is the Author of Trouble, whereby He is about to try, exercise and train the Faith of his Child to teach him Patience, and Hope under his Trouble; but Satan is the Author of the Sin, whereunto he doth tempt the Afflicted, and shall be punished for it.

Fourthly, Let the Afflicted wisely observe Satan's drift, and wiles to drive him unto Sin one way or other, by these his horrid and bitter Tentations; for though he prevail not with his grosser Tentations, to cause the Afflicted commit or consent unto that Wickedness which he suggesteth by his fiery Darts, yet he in some measure prevaileth oft-times by new Tentations following on the back of the other; for when he hath troubled the Soul of the afflicted Child of God with these terrible Tentations, then he beareth in upon the Mind of the Afflicted, that he hath acted or consented to these vile Blasphemies, and solliciteth him to impatience, under this Trouble, and to doubt of God's love to him, and of his being in the state of Grace, and to suspect he is not one of the Elect, and to fear that God will not deliver him from these Evils whereunto

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to he is tempted. Now, these latter Tentations oft-times prevail so far with the Afflicted, as he hearkens unto them, yeilds unto them in some measure, and suspects Satan's false alledgeance to be too true. And so these acts of Unbelief, Impatience and Discouragement, become indeed the Sins of the Afflicted, because they are not so resisted, disclaimed, abhorred and sorrowed for, as the first sort of Tentations were, which do most vex the Afflicted. These wiles of Satan the Afflicted must beware of, lest he continue in, or foster these ordinary Sins, whereinto, that Satan might cast and catch him, he did lay his Net in these extraordinary Tentations.

Fifthly, Let the Afflicted after he hath perceived Satan's Wiles and Malice, and his own Fooliſhneſs and Weakneſs, look upon the Lord's wiſe purpoſe, who by ſuffering His Child ſo to be exerciſed is calling him to a deeper acknowledgment of his original Sin, that he may be humbled yet more before God, and loath himſelf yet more, and have Chriſt's Righteouſneſs imputed to the Believer in higher Eſtimation. Upon which conſideration, let him ſo preſs the removing of the troubleſome Tentation, as in the mean time he ſubmit himſelf unto God, and patiently endure the Trouble, and put Repentance and Faith, Hope and Love to God in exerciſe, following his external Vocation as he is able, leſt Satan take advantage of him if he be idle; and withal let him have ſuch a care of his bodily Health as

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he may be fitted the better for God's Service in his Calling: For we are not our own, but Christ's, Who hath bought us with a price, and are bound to glorify God both in our Bodies and Spirits, which are the Lords, 2 *Cor.* 6. 19. 20. and therefore, whether we Eat or Drink, or whatsoever else we are about, which is lawful, we ought to do it in His Name, and so to glorify Him, 1 *Cor.* 10. 30.

CHAP. XII.

Wherein is solved, the Convert's Doubt of his Conversion arising from the power of his Corruption, manifesting itself more after his entry upon the course of new Obedience, than it did before he began to Repent.

SOme Converts being yet but young Souldiers in the *Christian* Warfare, when they find the Corruption of their Nature breaking forth more powerfully, than it did before they did engage their Heart to serve the Lord, do readily fall in deep Discouragement and sad Suspicion, that the renewing Grace of God was never bestowed upon them, whatsoever were their Purposes, Promises, and Beginnings to mortifie their *Lusts* and Affections. And we must confess that this is no small Tentation: For, they who have renounced the Service of their Lusts, and have consecrat their Life to God's Service

vice, when they find their Lusts prevail, and like to reign in them, no wonder they suspect their state in Grace; for (*2 Pet. Chap. 2. Ver. 20.*) it is told to us, *If Men after they have escaped the Pollutions of the World, through the knowledge of the Lord and Saviour Jesus Christ, they are again intangled therein, and overcome, the latter end is worse with them than the beginning:* For, it had been better for them, not to have known the way of Righteousness, than after they have known it, to turn from the holy Commandment delivered unto them. But it is happened unto them, according to the true Proverb, *The Dog is turned to his own vomit again, and the Sow that was washed to her wallowing in the Mire.*

2. This Condition indeed is perilous, when after profession of Repentance, Sin doth recover its strength again, and prevail over the whole Man, and shew forth its victory over him in the gross pollution of the external Man: But most of all is it perilous, when the overcome and inslaved Sinner, lyeth still in his Sin senseless and secure, and doth please himself in his Pollutions; for, whatsoever he may be, the holy Ghost points him forth among the Unregenerat as a Dog or Sow. If such a Man after a time shall Repent and bewail his Condition, and set himself to the seeking of God in Christ, and to draw Grace out of Christ to Mortifie his Lusts, we shall not pronounce or determine of his former estate, whether he was before that time Regenerat or not, but

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for the present Case of his Repenting, he is on the way to evidence his Regeneration more clearly than before: only let him take heed to Humble himself in earnest before God, and to Repent more seriously, that so he may confirm himself, and go on in the course of Faith and Obedience of the Evangel, strengthening his Brethren as *Peter* was commanded to do by our Lord, *Luk.* 22. 22.

3. But if Corruption of Nature do not break forth to defile the whole Man, but inwardly stirreth and striveth to bring its old Servant into bondage again; unto which Tentations albeit the Afflicted do not succumb, yet he is shaken and staggers in his Faith, doubting of his state, and of the sincerity of his Conversion, because he findeth the power of Sin in him more vigorous, than he had found it before the change of his old Conversation. We do not deny, but this case is readily incident unto such as are lately converted from Formality in Religion, and fair civil carriage before Men, to true Repentance and inward Holiness beseeming *Christians*. This Case, because it may have sundry Causes, doth require also sundry Cures.

4. *First*, This Case may befal a young Convert, who because he hath not as yet gotten the exeperience of his own weakness, is somewhat puffed up in the conceit of his own strength, and is more confident than he hath reason, that the Sincerity of his Purpose, shall bear down and overcome all his spiritual Enemies, so oft as they

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shall oppose his holy Resolution. In this Case, what wonder is it, that the Lord by a new proof of the Man's weakness, let him see, that it is not in him that willeth, or in him that runeth, but in God that hath mercy? to the intent his Pride may be broken down, and that he being humbled in himself, may learn not to trust any more to himself, but to God, to Christ, who by His Spirit maketh His Children to mortifie Sin in themselves, as the Apostle teacheth us, *Rom.* 8. 13. saying, *If ye mortifie the Deeds of the Flesh by the Spirit ye shall live.*

Therefore the Afflicted in this Case, must beware to fret or murmure, or entertain suspicions of God's Grace in himself, but rather let him after experience of his own weakness, humble himself and renew the Exercise of Repentance, and resolve in the use of the Means to lean to the strength of Christ, Who doth Help his Souldiers in their Conflict against Sin and Satan, either by giving them the Victory quickly, or else sustaining them in the Conflict by His Grace, as He did the Apostle, 2 *Cor.* 12. 7. to whom Christ did not grant the victory, till he, despairing of his own Ability to stand out against the Messenger of Satan, did humbly beg Deliverance from the Tentation, and then He gave him assurance, that the assistance of His Grace should prove sufficient to sustain him in the Conflict, and to deliver him in due time.

Secondly, This Case may fall out by the meer Ma-

Malice of Satan, who doth set himself to vex the young and tender Convert, lately taken out of his Dominion, to the intent he may make him repent his coming out of *Egypt*, if it be possible, and by leading out against him a new Army of Temptations, may move him to despair of the victory, and so bring him back to the Flesh Pots, and taking on again the yoke of Bondage, if he can.

2. And here consideration must be had, of God's wise and holy Permission, who suffereth Satan to put a young Convert to so hard Trials, that in the weakness of His own Child, He may make evident His great power, in upholding His young Souldier against the forest Assaults of Satan; and His Wisdom, in breaking by this mean the strength of in-born Corruption, raging against the Work of Grace in His Child.

In this Case, let the Afflicted remember he is called to give a proof of his Faith and Sincerity, that he may acquit himself manfully, and not be afraid of the power of Temptations but bear out stoutly, resisting Satan, being confident of the victory, and of trampling Satan under his Feet shortly; yea pre-suppose with inward Temptations, external Persecution be joined, let the Lords Souldier follow the example of the godly *Hebrews*, whom the Apostle doth exhort to prepare themselves, after Spoliation of their goods, to meet with grievous Affliction, under hope to overcome, *Heb.* 10. 32, 36. and 12. 4.

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3. This Case may fall out, not so much from the growing power of Corruption, as from the growing light of Grace, discovering Sin more clearly than before Regeneration. For he, who before Regeneration, was lying dead in Sin, did not feel the weight of Sin at all, or was sensible only of gross Out-breakings; but when the clearer Light of the Law doth come, opening up the Dens and Caves of Nature's Corruption, out of which come forth Legions of sinful Motions, and amongst these, sundry Monsters of unperceived wickedness, are discovered to the young Convert, what wonder he be afraid, and cast in many Doubts and Suspicions? For, if even the Apostle *Paul* himself, out of the sense of inherent Sin, and of the Bonds thereof, wherewith he did find himself bound, was compelled with Tears to cry out, *Miserable Man that I am, who shall deliver me from the body of this Death?* Rom. 7. 24. what wonder is it that a Novice in Religion do tremble when he seeth and smelleth the Dunghil and filthy Stable of his own unclean Heart?

In this Case, all the Comforts which the Gospel doth furnish are to be ministred to the Afflicted, Hope is to be fostered in him of Victory over all those Evils; the Wisdom of God is to be set forth before his Eyes under this Exercise, wherein the Lord hath brought to light the latent Corruption of Nature, of set purpose, that he might yoke His young Souldier in Combat with it, and give him the Victory by the holy

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Ghoſt, over not only thoſe Evils which do trouble him for the time, but alſo all other Sins, and ſo promoveth the Mortification and Abolition of the whole Body of Corruption in him.

4. The fourth Cauſe is, or may be this, that the Afflicted hath not ſuch eſtimation of the imputed Righteouſneſs of Chriſt as is requiſit, but with the ſlighting of Chriſts Satisfaction and Righteouſneſs purchaſed to the Believer by Chriſt, goeth about to eſtabliſh his own Righteouſneſs; whereupon the Lord diſcovereth his ſhort-coming in Sanctification, which in this Life is imperfect, and ſhould indeed be followed after carefully, but not bereſted upon. It is indeed natural into us, to ſeek to have Perfection in our ſelves, for our own Glory, and not to follow the way preſcribed to us of God, for perfecting of us unto the Glory of God, as may be ſeen in the flower of *Iſrael* after the Fleſh, *Rom.* 9: and 10. Now the Order of God is, that we ſhould be firſt juſtified by Faith in Chriſt without the works of the Law; that is, God will have us in the firſt place to confeſs unto Him our Sins, and renounce all confidence in our own Works before, in, and after our Converſion, and to renounce all confidence in our own Worthineſs or our own ſtrength, and betake us to that Righteouſneſs, which by the Obedience and Satisfaction of Chriſt is purchaſed into us, and offered in the Goſpel to be accounted ours of meer free Grace. In the ſecond place, God will have us, being cloathed with

Christ's imputed Righteousness, to approach unto the Throne of Grace, that by Faith in Christ, we may receive the power of the holy Spirit in a larger and larger measure, for encreasing our Sanctification more and more. And in the third place, He will have us, as we profit and grow in Holiness, to give Thanks & Praise & Glory thereof unto God in Jesus Christ, Who both justifieth us and sanctifieth us by His own Spirit; and in as far as we come short in the measure of Sanctification which we aim at, He will have us to be humbled in our selves, and lay faster hold on Christ Who justifieth us; that He by His Spirit, may more and more sanctifie us, and that because Christ is made of God unto us, not only our Righteousness but also our Sanctification, as the Apostle teacheth us. 1 *Cor.* 1.30. Now when any Man breaks this order, and seeketh Justification by Christ; but Sanctification by himself, as it were; and when he findeth Sanctification not to grow as he hoped it should, doth not fly in to the Garment of Christ's imputed Righteousness, which alone is able to hide his nakedness, *Revel.* 3. 18. but in stead of humbling himself in the Exercise of Repentance is ready to call his Justification and Conversion in question, and to cast it away as it were, what wonder is it, that God, being justly offended, because the Righteousness of Christ is not in due estimation and precious in that Man's Eyes, doth not grant unto him a better measure of Sanctification, especially while he

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is contending to have his own prescribed measure of Sanctification, with the prejudice of that divine Righteousness which is by Faith in Jesus Christ, and will not, as a humble Penitent, hold grip of Christ's Righteousness, except he obtain such a measure of Sanctification and freedom from wrestling with Sin, as he hath resolved to find in himself, before he can stand to his interest in Christ for Justification? What wonder is it, that God suffer Sin in the Afflicted to put forth its power more than before, that He may teach His young Convert and Souldier, ignorant of his Duty, and of God's order of proceeding with his Children, to be more wise, and to adhere more closely under the sense of his sinfulness, unto the Righteousness of Christ, unto which he did fly and was forced to fly in his Conversion? As also, that He may teach His Child, That Sanctification must be drawn out of no other fountain than Christ, out of Whose Fulness we must receive Grace for Grace, and who by Faith applieth to His redeemed Ones His imputed Righteousness, and by Faith applieth and worketh in them Sanctification, purchased unto them in the Covenant of Redemption?

5. Wherefore, for Remedy of this Mistake, *First*, Let the Afflicted, when he perceiveth and feeleth the power of Sin to be more than he conceived he should have found in himself after his Conversion, let him (I say) forthwith humble

himself before God, acknowledge his natural Uncleanness, and utter Inability by his own Strength to resist Sin, and being humbled at the Heart let him bless God, who of His free Grace hath prepared and freely granted unto him a Righteousness purchased by Christ, 2 *Cor.* 5. 21. with which being cloathed, he may stand before the Tribunal of Grace absolved. *Next*, let him earnestly and daily pray, that he may both hold fast Grips of that Righteousness of Christ by Faith and out of the same Fountain of God's glorious Grace in Christ, study to increase in Sanctification, and peece and peece to mortifie and abolish the Corruption of Nature. *Thirdly*, let the Afflicted use the Ordinances and Means appointed of God for mortifying of Sin, and reparation of the Image of God in him. And *Fourthly*, let the Afflicted, in the use of appointed Means and Ordinances of God by Faith look unto Christ, that out of Him he may suck sap, and the furniture of His Spirit to bring forth good Fruits: For, *without Him we can do nothing; but if we abide in Him, we shall bring forth abundant Fruits.* John 15. 5.

CHAP. XIII.

Wherein is solved the Convert's Doubt, whether he be in the state of Grace, arising from his comparing of himself with the Hypocrite and Unregenerat in those Perfections they may attain unto.

SOmetime a true Convert, when he perceiveth how far specious Hypocrites may make pro-

progress in the way of Righteousness, with how many Vertues they may be endued, with how many Gifts they may be adorned, how-like the foolish Virgins may be unto the wise, and how far temporary Faith may carry a Man, especially when it is busked with spiritual common Gifts how many glorious Professors of the true *Christian* Religion have made Apostacy, how many ways men do deceive themselves, and may possibly further and further deceive themselves, (of which self deceivings somewhat is spoken in the end of the former Book) what wonder is it, the weak Convert stagger, and fear lest he also deceive himself, especially when he seeth nothing in himself which may not be counterfeit?

2. For louzing of this Doubt, wherein many have been pusled, we must yeild to the Afflicted that there are many indeed, who do deceive and destroy themselves with their vain Thoughts; which because it doth very frequently come to pass, it should stir up all men to be circumspect and wary lest they deceive themselves in the matter of their Salvation, and for that intent to examine themselves whether they be in the faith, 2 *Cor.* 13. lest they be beguiled, and so perish. And because tender Faith is easily hurt, all their fear must be turned into a holy Carefulness, to be found sincere and serious in the use of the Lord's Ordinances, lest Satan beguile them on the right hand or on the left. And for this end, we offer Advice to the Afflicted to discern

cern Things that differ; and first to distinguish Gifts, common to Hypocrites, and true Converts, from saving Graces or Benefits accompanying Salvation: For, learning, and skill to govern great Matters, and Eloquence and Understanding of deep Mysteries, and Revelation of Things to come, and the Gift of working Miracles, and the Gift of Preaching the Gospel may be granted unto the Unregenerat for the Use and Edification of the Church: The observing of this difference shall teach the Afflicted to esteem well of all the Gifts of God, which may serve for humane Society, or to edifie the Church, but not to look upon them as Evidences of Regeneration; for they are nothing in comparison of Saving Graces; for, if he shall study to Humility and Repentance toward God, and Faith toward Jesus Christ, and love to God and His Saints, and to a holy Life by the Grace of Christ in any measure, let him esteem more of them, than of all these common Gifts how glorious soever they seem. As also let him put a difference betwixt the judgment of Charity concerning other Men's estate, which contents it self with Probabilities, and the judgment of Certainty and real Verity, concerning his own estate, which proceeds from the operation of the holy Spirit, bearing witness to our Spirits, that we are the Children of God & revealing unto us what Things are freely given to us of God, to wit, among other gifts, giving unto, us Eye salve to make us know,

that

that we are blind, poor, naked and miserable, with Grace leading us to by without Money or Price from Christ, Gold tried in the Fire, and Garments to hide our Nakedness, which is the Righteousness of Christ imputed unto us. In the judgement of Charity concerning other Men's estate, we see nothing save what is outward; and cannot pierce into their Hearts, which God only can and doth search; but concerning our own estate, we may know certainly, if we search well, 1 *Cor.* 3. 10, 11, 12. Wherefore that the Afflicted may overcome this Doubt, let Him leave unto God the judgement of the Hearts of these Hypocrites and Apostats, which were never humbled in the sense of Sin, nor seriously believed in Christ; but to satisfie himself concerning his own estate, let him study to discern the power of Sin in himself more and more, and daily be humbled before God in the sense of it. And the more he discern the loathsomeness of Sin in himself, let him the more heartily embrace Christ offered in the Gospel, and consecrat himself wholly unto Him, that in His Furniture, drawn by Faith out of Christ, he may bring forth good Fruits, and add one vertue to another, and so shall he be sure, that he hath passed the perfection of the Unregenerat, and is a true subject of the Kingdom of God effectually called, and elected of God unto eternal Life, 2 *Pet.* 1. 5. 6, 7. 8.

CHAP. XIV.

Wherein is solved the Doubt of the true Convert, whether he be in the State of Grace, because some godly Persons look upon him as an Hypocrite.

SOme true Converts, do suspect themselves not to be true Converts, because some of the godly of their Acquaintance (whose Judgement otherways is not to be lightly rejected) not only do suspect them to be Hypocrites, but by words spoken of them and behaviour towards them, declare their Judgement of them.

2. This Tentation doth not a liitle afflict the weak in Faith, who of themselves are ready to call in question their own Conversion, and when they perceive their own suspicion of themselves, to be as it were confirmed by the suspicion and Testimony of some Saints, (howsoever rashly judging other Men's Hearts) no wonder the Tentation of Satan, questioning whether they be the Children of God, grow strong against them.

By this Stratagem Satan useth to assault the strongest in Faith, and to vex them at least, as we may see in the exercise of *Job*, whose Faith was mightily assaulted when his godly Friends mistook his affliction, and condemned him as a wicked Hypocrite. The like we see in the exercise of the Prophet. *Ps.* 38. 11. when his Friends stood aloof from his Plague.

3. For

3. For strengthening the Afflicted under this Tentation; *First,* let him examine himself so much the more acuratly, because of the Suspicion that the Godly have of him: After which examination, if he find any measure of sorrow for Sin in himself, and of Faith flying to Christ for Relief, and of endeavour to live holily, righteously and soberly, albeit joyned with much infirmity and manifold imperfections, let him not cast away his Confidence, but rather strengthen what he findeth of the Lord's gracious work in him, although it seem to him ready to dye.

Secondly, Let him consider whether this Exercise and Affliction be a Correction from God, chastising him for his rash Judgement of others, whom possibly he hath wounded with such rash suspicions of them; but whether he find this or not, let him not despise this Exercise, but be humbled before God in the acknowledgement of the Reliques of Hypocrisy in our corrupt Nature & fly unto Christ (in Whose Mouth there was no guile) that he may be cloathed with His Righteousness Head & Feet; and let him study unto more and more Sincerity, that he may approve himself to God, & to discreet Judges of his Conversation, & let him not alienat himself altogether so far as in him lyeth from them, by whose Suspicions his Faith and good Name hath been wounded, but in Humility & Charity towards them, in the constant following of Piety towards God, and Righteousness towards men, labour to commend himself to all Men's Consciences.

And

And in so doing he needeth not stand for the rash judgement of any Man: For, by so doing *Job* was victorious over this Tentation in his Conflict with his Friends: And it is sure, that Men may be deceived in their Judgement of other Mens estate; for *First*, the ignorance of another Man's Heart, maketh the Judge to judge what he knoweth not. It is true, God hath granted unto His Children Liberty according to His Word, to judge of the Actions of other Men, and from their Actions to judge of their condition and temper in relation to those Actions; but to judge of their State who outwardly do what is right, doth not belong to Men, but to God, Who hath reserved to Himself the searching of every Man's Heart, and only knoweth who is the Upright and who is the Hypocrite who is the Wise and who is the Foolish Virgin, the outward Conversation of both being like one to another. Again to know another Man's Manners, Ingine, Inclination and way of his Life, doth require long conversing with him, comparison of his Actions one with another, and a prudent conjunction of all Signs of his inward Disposition, before a discreet charitable Judgement can be had of him. And whosoever do judge rashly of other Men's Hearts, do not well know their own Heart, or of what Spirit they are in judging: For, many presume too much to justifie their own condition and state, & make themselves to be as Rules & Paterns unto

unto others, and so become too too rigid Censurers and severe Judges of other Men's conditions and state, except they find it like to their own. And if there be any dissimilitude of Manners or discrepance of Judgement, or contention about any Matter, then Partiality hindereth a right Judgement one of another, and Affection marreth Reason many times that it cannot discern what is right.

Therefore let the Person afflicted with this Tentation, turn himself to God Who searcheth the Reins, and let him humble himself in His sight, renewing the exercise of Repentance and Faith in Christ, and let him Apply to himself what the Scripture doth pronounce of these who in the sense of their Sin do fly to Christ Jesus, that in Him they may have remission of Sin and amendment of their Life: For so did the Prophet in the whole *Psal.* 17. when he had to do with his uncharitable Friends and Kinsfolk, and so let the Afflicted do.

CHAP. XV.

Wherein the Convert's doubting of his being in the state of Grace, so oft as he doth not feel the sense of his Reconciliation with God, is examined and answered.

SOme true Converts are, who indeed are endued with the saving Graces of Faith, Hope and Charity, and give evident proof of the in-dwelling of the holy Spirit in them & do rejoyce now

now and then in God their Saviour, when His love to them is shed abroad in their Hearts, but when a Cloud cometh over their Eyes, and they do not feel the warm Beams of the Sun of Righteousness shining in their Soul as they before have felt, they are assaulted with doubting, if any saving Grace be in them at all, and do entertain these Tentations oftimes, so far as to suspect & express in Words, that there is no solid Faith in themselves, no lively Hope, no *Christian* Charity, no Mortification of Sin, no Purity of Heart, and such like; if when they are thus tempted and tossed they lay hold on Christ, as in their first Conversion, and find the sensible comfort of the holy Spirit by the Word of the Gospel applied unto them, then all is well, their doubting is overcome for the time, they rejoice & praise God: But if the Lord shall delay, for His own wise Ends, to renew their sensible Consolations, and to renew the Earnest-penny of their Inheritance, forthwith they begin to doubt again, & to hearken to Satan's suggestions, & to suspect that their former feelings were but temporary, and not the special Operations of the holy Spirit, and at length break furth in many sad Complaints. And, in a word, they do not maintain the work of saving Grace in themselves longer than the Sunshine of spiritual felt Consolations abideth with them. And albeit their Exercise be no ways so hard as was the Prophet's, *Psal.* 77. yet they fall out in the same Complaint which the Prophet expresseth, *Verse* 7, 8. 9, *Will the Lord cast off for ever? and will*

will He be favourable no more? is His mercy clean gone for ever? doeth His Promise fail for evermore? hath God forgotten to be gracious? hath He in anger shut up His tender Mercies.

2. For clearing of this Case, two diseases may be perceived in the Afflicted which is here described. The one is this, the Afflicted setteth himself to live rather by sense than by Faith, and doth put his Faith on work of set purpose that he may obtain or recover Consolations shortly; but if his desire be not shortly granted, he maketh not use of the formerly felt Consolations to strengthen his own Faith when Consolation is withdrawn. The other sickness is this, the Afflicted doth not take up the Nature of saving Graces, nor perceive the beauty thereof, except in the sun-shine of sensible divine Approbation thereof, he doeth not take up the Right definition or description of saving Graces: For Faith is to him nothing, if it be not a full Perswasion; except he can pour forth Tears always, he thinks he doth not repent; except he find a joyful expectation of Christ coming in Glory, he thinks his Hope not lively; and so of Charity and Patience, Temperance, Righteousness and Holiness, if he do not find them in some eminent measure as they may near by stand before the Law, the Afflicted of whom we are now speaking, thinketh he hath nothing of saving Grace in him. We grant that this Sickness is very rare, and few they are that are troubled with

with it; yet where it appeareth, it moſt be ſpeedily cured, but with great circumſpection cured; for the earneſt deſire he hath of feeling the ſweet ſenſe of the joy of the holy Ghoſt, muſt not be diſallowed, but commended to him, and he taught to cry as it is ſaid, *Cant.* 2. 5. *Stay me with Flaggons, comfort me with Aples, for I am ſick of love*, yet with holy Submiſſion unto Gods Will for time, manner and meaſure. 2. He is alſo to be commended, that in his trouble he goeth to God in Chriſt, not altogether without Faith, which he puteth forth in active exerciſe thereof by Confeſſion of Sin, by Supplication and otherways; but here is he to be reproved, that while he is actually exerciſing Faith, Love, Hope, *&c.* he reckoneth all he doth to be nothing, no Faith, no Hope, *&c.* becauſe it is not in ſuch a meaſure as he would. 3. He is to be commended, that he doth aime at the higheſt Degrees of Faith, Love, Hope, Patience, Mortification of Sin, and Practice of Holineſs, and all commanded Vertues; but here he faileth, that he counteth all as nought, when Conſolation and ſenſible Approbation of what he hath is not felt; for here he deſpiſeth the day of ſmall things, and unthankfully Miſ-regardeth the lower degrees of theſe ſaving Graces, which notwithſtanding are bought to the Redeemed by the ſame price, wherewith the higheſt degrees are bought, to wit, with the precious Blood of Jeſus Chriſt.

3. Where-

3. Wherefore let the Afflicted consider, *First*, that the Will of God revealed, requireth of us, that we walk by Faith, and under the sense of our Sinfulness and Afflictions whatsoever, hold fast the Covenant of Grace in Christ Jesus, and by adhering unto Him hold up our Heart, and entertain spiritual Life in us. *Secondly*, let him consider, that this way of living by Faith and dependence on the Word of Gods Grace, doth please the Lord well; for, without Faith it is impossible to please Him; and thus living by Faith in Him, doth give more Glory of Truth, Grace, Mercy and Constancy unto God than when we suspend the glorifying of Him, till we find the sense of Consolation from Him: For if we believe in God, only because we find the Consolations of His Spirit, our Faith in that case is weak, & leaneth more upon the pledge & sensible evidence of His Truth bestowed upon us, than upon His Promise without a Pledge: For, no Man will refuse to give credit to a Man upon a Pawn, but God is worthy to be credited upon His Word without a Pawn, yea, when His Dispensation seemeth contrary to his Promise. *Thirdly*, let him consider, that the Lord useth to give sensible Consolations not only to help our Faith, in the time of Consolation, but also to help our Faith when the Consolations are withdrawn from us, and we are put to hard exercise: wherein it is our duty to glorifie our God for His Truth and Grace, whereof we have sometime had confirma-

ti-

tions by felt Consolation, and patiently to wait till He restore unto us the joy of His Spirit: For if in the want of sensible Consolation we shall put Aspersions upon the Lords Work and Graces bestowed upon us, and call them in question, we shall be found in so doing more careful of self-satisfaction than to do the Duties which God requireth of us. *Fourthly*, Let the Afflicted learn so to describe and define every Saving Grace of Faith, Repentance, Hope, Love and Mortification of Sin, as the Description, may take in the meanest measure of those Graces; for, it is hard to say, that there is no sound Faith where there is not a full perswasion; for the hungry looking of a trembling Sinner unto Christ, must not be excluded from being an act of Faith; it is hard to restrain the exercise of Repentance to the shedding of Tears, for many other Signs of Repentance may be found where these are seldom, such as is the hatred of Sin striving against all Tentations unto it, and flying from all occasions which may ensnare the Believer in Christ in Trespasses. *Fifthly*, Let the Afflicted distinguish between Faith and sense of Joy, both are God's Gifts, but the Grounds of Faith whereupon we are commanded to rest our selves should be rested on constantly, whatsoever dispensation of Joy or Grief we shall meet with: And this is our perpetual Duty, but sense is at God's free dispensation to give and withdraw and restore at His pleasure, and is a movable Benefit, which, the Lord, as

His

His Wisdom seeth expedient for our Good, doth give and continue, withdraw and restore, diminish or augment. And therefore the Afflicted is bound by duty still to believe and rejoyce in believing: And to have the joy of sense also he may lawfully study, but ought not to suffer His Faith to be weakened by the want of it, as the Prophet doth teach us, *Ps.* 42. 11. and 43. 5, and, 88. Last of all, let the Afflicted be posed upon his Conscience if he dare condemn his flying to Christ in the sense of his Sins as no act of Faith, or he if dare deny his hunger after renewed Consolation, and beholding of God with joy as reconciled in Christ, to be an act of Love to God, and of Communion with Him? Therefore let him confess with the Psalmist *Ps.* 77. 10: *This my doubting is my infirmity, I will remember the years of the right hand of the Lord.*

CHAP. XVI.

Wherein is solved the true Convert's Doubt of his Regeneration, because he seemeth to himself not to grow in Grace by the use of the Means appointed for his growth.

SOme true Convert's are brought to suspect their own Regeneration, because in the using of the Means leading to Sanctification and Salvation, sundry complain and say, I do not perceive the Lord's Blessing on my pains and diligence; I grow not in the knowledge of

things ſpiritual; my Faith doth not grow by Hearing nor Reading of the Word of God, nor by Meditation of it; I do not prevail in wreſtling againſt my in-bred Sin and corrupt Nature, neither by Prayer nor Faſting: and therefore, what ſhall I judge of my ſtate, but that it is like I am not converted and renewed? For, if I were indeed, converted and reconciled with God, I conceive it ſhould fair otherways with me than it doth.

2. In this Caſe the true Convert is in hazard of growing ſlack and careleſs in the uſe of the Means, and to grieve the holy Spirit, by preſcribing unto him, and limiting of him, unto ſuch a meaſure of profiting in the uſe of the Means, and making him know how far he had profited and advanced in the courſe of Sanctification. Yea there is danger, leſt in this caſe the Convert not only become cold-rife in the exercises of Piety, but alſo turn looſe in his Converſation, and follow the Allurements of the World, having ſo far hearkned to the Temptation, as to think it in vain that he hath waſhen his Hands in Innocency, as (*Pſ.* 73.) befell the Prophet.

3. For removing of the Doubt, the Afflicted hath reaſon to check himſelf for hearkening ſo far unto the Temptation, as to join with Hypocrits in his Complaint, *Iſa.* 58. 5. *Wherefore have we faſted* (ſay they) *and Thou ſeeſt not? wherefore have we afflicted our Souls, and thou takeſt no knowledge?*

But

But becauſe nothing doth more trouble the Afflicted than his ſuſpicion of his own Hypocriſy, let the Cauſes be ſearched from which his ſuſpicion doth ariſe. One of them may be this, that in the uſe the Means, the Eyes of the Afflicted are more and more opened to perceive the Power and Poyſon of his natural Corruption more clearly than he perceived before. And this deciphering of Sin more & more, doth under him to ſee the growth of his Light, & the growth of his hatred againſt manifeſted Sin, joined with the overturning of his own high Imaginations and native Pride. Another Cauſe may be this, that the true Convert hath promiſed unto himſelf, in the uſe of the Means, more and greater Benefits ſpiritual from God, than he doth by experience find, which becauſe he doth not find, he thinketh he hath not profited. A Third Cauſe may be this, that the Lord is about the purging of him from practical Errors, ſuch as are high eſtimation of his own diligence in the uſe of the Means, as if there were ſome ſort of merit annexed unto the works perſcribed to the Convert by the Lord, or as if the uſe of the Means had in them ſome force and efficacy in producing ſuch effects in him as the Convert hath expected: or, as if the Lord had obliged Himſelf to bleſs, ſenſibly, diligence in the uſe of the Means, to the diligent Man's ſatisfaction.

4. Therefore, firſt, let the Afflicted continue his diligence, and beware of the foreſaid practi-

cal Errors; let him humble himself before Christ, that He may draw more Vertue out of Him by Faith, and by so much the more as he findeth Sin in himself, and not profiting in the use of the Means, let him lay the faster hold on the Covenant of Grace, and on Christ offered therein, for giving Righteousnes and Sanctification. *Secondly*, let him set upon the exercise of every Duty with Prayer, that he may follow the Duty in Christ's Name with his Eye fixed on God's Grace and after the discharge of the Duty, let him look to Christ, that from Him, he may have the Blessing; For, without Christ we can do nothing acceptably, nor with profit. *Last of all*, let him not esteem lightly of the effects of his Diligence, as if he did no wayes profit; but when he hath rightly considered matters, if he find the least fruit following his using of the Means, let him give the Glory of it to God in Christ the Giver thereof, and humbly put up his Lamentation for his shortcoming, in Duties unto God by Prayer: For, this is the way to make progress in Faith and Repentance, and Humility and Submission of his will unto God in the use of the Means, and let him thank the Lord, that from day to day he is keeped from scandalous out-breaking.

CHAP.

CHAP. XVII.

Wherein is solved the Convert's Doubt, whether he be Regenerat, because he seemeth to himself to follow Religion and Righteousness, from the common operation of God's working by moral swasion, and not from the special operation and impulsion of the holy Spirit.

THere are some true Converts, who have profited so far in the amendment of their Life, and conforming their Conversation unto the Rule of God's Word, that the yoke of Christ is become easy to them, and their delight is to be frequently about the Exercises of Religion and Works of Righteousness, and yet some-time they are troubled with suspicion, whether the work of Regeneration in them be solid, because any thing they do, may be done, as they conceive, by temporary Believers, in whom no sound Renovation of corrupt Nature will be found. I find nothing in me (saith one) of the effectual motion of the holy Spirit, but all by way of Moral Swasion, by Imitation of others, by Education, as may be found in the unrenewed Disciples of moral Philosophy: For as they by frequent actions do acquire Habits, wherewith being indued, they discharge moral Duties more easily and with delight; so I by discharging Acts of Religion, and acquainting my self with them daily, do seem to my self to have acquired a

Facility and Delectation in religious Actions and Works of Righteousness toward my Neighbours

2. This Case we grant is very perilous, and subtilely coloured by Satan to deceive and weaken the true Convert; for, it is true, what power hath been seen in moral Philosophy among *Pagans*, to put a luster on Men's civil Conversation, must be also granted to Theology among professed *Christians*, because Divine Threatenings and Promises, for procuring outward Reformation of a Man's Life, are more apt to prevail with a Man, than all moral Philosophy; and it is true also, that Education by Parents, and imitation of good Men, is of great force morally to perswade a Man to the following of the outward Duties of Religion, and to a civil Conversation. Wherefore it is no wonder to see a true Convert doubt of his own Regeneration, when he compareth external Duties discharged by himself, with the external Duties discharged by others, whose Heart he cannot see, but must judge charitably of them, and yet can neither be clear determinatly to affirm all such to be true Converts, nor to affirm himself to be a true Convert, so long as he suspecteth, that as some others Reformation, so also his own Reformation, may prove no better than from moral Swasion, which may be found in a Man unregenerat.

3. For louzing of this Doubt and strengthening of the Faith of the true Convert, let him examine, himself whether in the Conscience of his natural

Sinfulneſs, and ſenſe of his own Unworthineſs and Inability to deliver himſelf from the power of Sin, Wrath, and Miſery, he hath fled, and from time to time doth fly to Chriſt according to the tenor of the Covenant of Grace, to be Juſtified Sanctified, and Saved by Him, and doth follow the Exerciſes of Religion and Righteouſneſs in obedience to the Commands of God. If his Conſcience anſwer him, that ſo he doth, then, *Firſt*, let him look upon his doubting of his ſtate, as the ſubtile Tentation of Satan; and that he may be ſtrong againſt this Tentation, let him renew the acknowledgement of his Sins and Sinfulneſs, of his Weakneſs and Unworthineſs, and renew alſo his Conſent to the Covenant of Grace in Jeſus Chriſt, and his purpoſe to obey the Commandments of God in the ſtrength of Chriſt: For, by this Means he ſhall gain the entry unto his refuge where-from Satan was drawing him, by furniſhing Doubts and weakening his Faith. *Secondly*, having caſten his Anchor within the vail, and ſetled his Faith on Chriſt Jeſus, let him now maintain his former courſe, ſo far as truth will ſuffer, that his former courſe of Life, in following with delight the exerciſe of Religion and Righteouſneſs, did proceed from the holy Spirit; and let him conſider, that it is not a ſufficient reaſon to call in queſtion the infuſed Habits of ſaving Grace, becauſe ſupernatural habits, infuſed immediatly by the Spirit of Chriſt

are entertained, augmented and confirmed by frequent Acts and daily Exercise, no less than natural or moral habits are, which are acquired by exercise: And this is clear from Scripture, wherein are many Exhortations to put Faith, Love, Repentance, Patience, &c. in frequent exercise, that these gracious Habits may grow strong, as the Apostle *Peter* doth speak 2 *Epist.* 1. *chap. ver.* 5. 6. &c. *Thirdly*, let him put a difference in judging of his own Conversation and the Conversation of others, of whose Principles and Ends of outward godly carriage, he cannot judge, as he can do of his own: For, a Man in Nature unregenerat, or a temporary Believer, may make Profession, of true Religion, and outwardly go on in a blameless Conversation, with this opinion, that by his Works he shall please God, and procure Salvation to himself. But the true Convert shall be found a Renouncer of confidence in his own Works, a man sensible of his own Sinfulness and Imperfections, who hath fled and resolveth still to adhere to Christ for Righteousness and Salvation through Him; the finding whereof in any measure after examination, may solve the Converts doubt: For, a Man in Nature cannot so hate Sin and follow Holiness, as to renounce confidence in his Holiness, and fly unto Christ for Righteousness. *Fourthly*, let the afflicted Convert consider, that the Lord's dealing with His Children both by moral Motives, and by effectual persuasion unto the obedience

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of Faith, may and doth very well concur and agree together, neither is the ſpecial Operation of the holy Spirit with any reaſon to be ſuſpected, becauſe he ſweetly leadeth on His Child, by way of Counſel, (without the Child's obſervation of any notable Impulſe) making him to overcome ſtrong Tentations unto Sin, whereunto he is naturally inclined: For the more victorious Grace is over Corruption, the Efficacy of the Lord's Grace is the more conſpicuous, and that Obedience is moſt pleaſant to God, wherein corrupt Nature maketh moſt oppoſition. Therefore in this Caſe here preſuppoſed, let him ſtand to the Defence of his Faith in Chriſt, and go on cheerfully in the way of Righteouſneſs againſt Satan's Tentation, ſoliciting him to Doubting and Diſcouragement; which Counſel if he follow, he ſhall find by experience, that he hath made uſe of the Shield of Faith, and gotten the Victory, not without the ſpecial Operation and Impulſe of the holy Spirit.

CHAP. XVIII.

Wherein is ſolved the true Converts Doubt, whether he be Regenerat, becauſe he findeth not Self-denyal in the meaſure which is requiſite in Converts.

SOme true Converts are found, who having for a time injoyed Peace of Conſcience, have called their Converſion in queſtion by occaſion of

of Hearing or Reading some Sermon of some zealous Preacher pressing the Marks of true and sincere Conversion, and making Self-denial and Loving of God for Himself, the main Marks of Conversion, and without circumspect and wise difference put by him betwixt legal Perfection and evangelical Sincerity, pressing Self-denial and the loving of God abstractly, further than any Saint doth attain unto in this Life. Whereupon some tender Souls do fall in question with themselves, whether they be among the true and sincere Converts, because they know that our Lord requireth Self-denial in every Person who will follow Him, and doth condemn them all for Unbelievers who seek Glory of Men, and not the Glory which is of God: And because the Preacher possibly hath made the Loving of God for His Benefits, to be too too mercenary, and hath pressed without respect to Benefits, that God must be loved for Himself, therefore the weak Convert beginneth to be troubled, as if he were not a true Convert at all, saying, What shall I think of my self and of my following of Christ, seing I feel so little of Self-denial in me, seing I have loved Christ for my own good, and many a time in my best Actions I have sought the Commendation of Men in my Heart, and I have been ill pleased when I did not obtain it?

2. For solving of this Doubt, we grant that every Man who will follow Christ, is bound to deny himself: And true it is, there is nothing more

more Difficile than to forsake our own carnal Wisdom, and estimation of our own Worth, Works and Abilities, how small soever. Neither is there any more dangerous evil, than in the discharge of Christian Duties, to seek or accept our own Glory and the Applause of Men: For he that in this point doth foster his natural corruption, certainly doth not in so far favour these things which are God's, but serveth his own Flesh. Therefore, because the Reliques of this and all other Sin do remain in the Regenerat, the Lord by variety of Exercises setteth His Children daily to learn this lesson over and over for mortifying their corrupt Lusts. It is their duty therefore, when any Spark of this evil of Self-seeking doth appear, to cast themselves down humbly at Christ's Feet and confesse the Sin, lest some spark of Wrath break forth upon them from the Lord. For, the end of this Exercise, yea, and the reason of the Lord's not removing fully indwelling Sin, is to humble us, and send us to Christ, lest if He should otherways deal with us, we should grow proud, and not make such use as becometh us of God's free Grace, and Christ's Righteousness imputed to the Believer; mean time we must not yeild to Satan's Tentation, coloured with pretense of Scripture, as if Christ had discharged us to seek any good from Him to our selves, or to love Him for the good which He hath purchased to us, and which He from time to time bestoweth on us:

for

For when Christ requireth of us to deny our selves, He requireth indeed the renonntiation of our own carnal and corrupt Lusts, and confidence in our own Wisdom, Worth and Works. But He doth not require of us to renounce the sanctified love of our own well-being, or the seeking our Sanctification, Consolation and Salvation in Him alone: For the love of God and of His Glory, is the main end of all our Desires; and the seeking that God would glorify His own Grace and Truth in His Promises to us, by sanctifying, comforting and saving us, is a subordinat Mean unto God's Glory; yea, the more we seek our Righteousness, Consolation and Salvation in God through Christ, the more we glorify God, and do say in substance of God, that He is the Fountain of all Felicity, and that He is good and faithful to grant all good Things to such as believe in Him, and do seek Grace for Grace from Him.

3. It is true, that we should love God above all things, and love Him more than our selves, and love Him though He should slay us; but it is true also, that the more we love Him for any Cause, the more we esteem of Him, the more we magnify and glorify Him: And what is love to, and seeking of God, but the acknowledgment of our own emptiness and His All-sufficiency? And what is our seeking Communion with Him, but a refounding of our selves into the Fountain whence we have our Beeing, that He may be glo-

glorified in our Beeing, and fully Well-being? And so our spiritual love of God for Himself, and for the Goodness which is let forth in doing good to us, is not mercenary Love, but is the acknowledgement of His Perfections, and of His Grace to us, to whom He will be our God in Christ, even all in all to us in Him. As for seeking of Mens Applause whensoever, whether upon receiving of any Benefit, or discharge of any Duty, the corrupt lust of vain Glory doth mix it self, (which cannot but obscure and hinder the shining of His Glory, which should be aimed at in all things by us) incontinent upon the first motion of this our sinful Corruption perceived, let our Sin be humbly acknowledged and confessed unto God, the Searcher of the Heart, and let Supplication in our Spirit be made unto Him, to pardon our Sin, and mortify the bitter Root of this and all other Evils in us.

CHAP. XIX.

Wherein is solved the Doubt of the true Convert, whether he be indeed Converted, arising from this, that he knoweth no Child of God so hardly exercised as he is.

SOme Converts are, who by the Light of the Law of God, are brought to the acknowledgement of their Sin and Misery, and by the Doctrine of the Gospel are brought to seek their

Relief in Christ, and have taken on His Yoke and submitted themselves to His Discipline, & yet fall in question, whether they be Converted, because they do find such inequality in their Conversation, and such changes in their Condition, and variety of Tentations, as they can find no Example of the like in Scripture; and where it pleaseth them to be free with their Pastor or confident Christian Friend, do fall out in questions, if ever they have read in Scripture any like unto them, in such and such particulars as they please to condescend upon; and if their Pastor or Christian Friend shall give them some Example in the Scripture, of God's Children so exercised, they are ready to find such differences between the case of the Godly in Scripture, and their case, as they cannot receive satisfaction. And if possibly it be told them, that their Case is not singular, but such as hath befallen sundry of their Christian Acquaintance in this present Age, yet they cannot receive satisfaction for all this, but still do insist, that their case is not like to any of the Godly. Whereupon they foster the suspicion of their not being Converted.

2. This ground of judging of Mens Conversion by the manner of God's exercising of them, so as other converted Saints have been exercised before them, and of judging the Man to be Unregenerat, who is otherways exercised then they know any Convert to have been exercised, did deceive the Friends of *Job*, who in *Job's* face

face avowed this their error, *Job*, 5. 1. *Call now*, say they, *if there be any that will answer thee, and unto which of the Saints wilt thou turn?* that is, name any Example of any upright Man who hath been dealt with by God as thou art? and what Saint or holy Man can thou name, to whom thou can compare thy self and say, such a Man hath suffered such things as I do?

This Doubt doth arise from this Error and Mistake; the Afflicted doth without ground suppose, that expres Examples of every particular case of the Saints is set down in Scripture. It is true, there are Examples of many Cases which may befal the Godly; but it is not to be expected that we shall find Examples of every particular Exercise of Mind, wherein the Saints may fall: For as the Evangelist saith, if all particulars were written, the World could not hold or make use thereof. It is sufficient that the Scripture hath set down Rules, whereunto the Saints should labour to conform themselves, and that it hath opened up the Causes and Remedies of all spiritual Diseases, and hath given so many Examples as may clear the Rules. It is also a Mistake to make the experience of the most exercised Souldier a Rule for every Saint's Exercises, or to think that any Man can know the variety of Cases which befal the Saints: For there are many whose Cases are not revealed to any, but laid open unto God only, by Prayer, and are helped by Faith in Christ.

3. Where-

3. Wherefore the Afflicted must walk by Rules set down in Scripture, whether he find the Practices thereof in Scripture, or not. Now this is the Rule, that whatsoever evil condition we fall into, whatsoever Tentation, whatsoever Pollution hath defiled our Consciences, we must humble our selves before God, & fly unto Christ for Remission of the Guiltiness, for washing away the Filthiness thereof, for breaking down the power of Corruption, and pulling out the Roots thereof; withal praising and thanking Christ, who hath discovered unto us these Evils, and hath made them our Affliction, and not suffered them to break forth to the scandal of others. And whatsoever Calamity or temporal Misery we shall fall into, the Scripture hath given order unto us, humbly to submit our selves to God's Dispensation, and to make a good construction of God's Love and Wisdom in exercising us so: For by this Rule *Job* did walk, defending his Faith in Christ, his living and loving Redeemer, against Satan's Temptations, and his Friends uncharitable wrangling Disputations, when the question was about his state, whether he had ever been Converted or not, whether he was a wicked Hypocrite or not? and by so doing he over-came the Temptation whereof we are now speaking.

And let not the Afflicted lay it for a ground, that by his hearing of the Exercise of another, like unto his Condition, he can be cured: because no example of the Exercise of another can

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be found so quadrant unto his Condition, as he could thereby take Satisfaction. For as in comparing Mens Faces one with another (such is the incomprehensible variety of the Riches of God's Wisdom in framing them) some difference and dissimilitude will be found betwixt Face and Face; so in comparing of the Cases of the Saints, none of them can be found in all things so like one to another, but some dissimilitude shall be found between them. Wherefore the Afflicted shall do well, in every condition, to draw near God, and pour out his Heart before Him at all times: For God is a Refuge for us in all Cases. *Ps.* 62. 8.

CHAP. XX.

Wherein is solved the Convert's Doubt, whether he be converted, because he doth not find in himself the infallible Marks of Regeneration.

SOME true Converts sometime are in suspense, doubting whether they be indeed Converted, because they do not discern in themselves the unquestionable Evidences of their Conversion; and albeit they have the undoubted Marks of Regeneration, to wit, the daily Conviction and Acknowledgement of their Sins, and do fly daily by Faith unto Jesus Christ, and are endeavouring in some measure of Sincerity to

bring forth the Fruits of new obedience, with respect to all the Commandments concerning Love to God, and the Brethren; yet they dare not defend the Sincerity of these evidences, because of the descerned Imperfection thereof: For, when they do compare these Marks of the new Creature with the Rule, they find much halting and short-coming therein. In special, they find their Sense of Sin to be but weak, their Faith in Christ to be weak, and their Failings and short-comings in the Love of God and their Neighbours, to be many: so that they scarcely dare allow these begun saving Graces, the name of saving Graces. And among other Defects, they reckon their not feeling of the Spirit of Adoption, whereof the Apostle speaketh to the converted *Galatians*, *Gal.* 4 6. *Because ye are Sons* (saith he) *God hath sent forth the Spirit of His Son into your Hearts, crying Abba, Father.* And *Ephes.* 1.13. *In whom after you believed, ye were sealed with the holy Spirit of Promise.* Which Spirit of Promise and of Adoption, sealing Believers, they conceived was known and descerned in the Apostles time by every Believers feeling in himself.

2. For solving of this Doubt, something is spoken before concerning the imperfect Fruits of Faith, the Buddings and Blossoming whereof are not despised by Christ. *Cant.* 2. 13. and, 6. 12. But that this doubt may be more fully answered, let us take up the causes thereof. 1. One Cause is or may be this, that the Afflicted, al-

be-

beit, together with the endeavour to lead a blameleſs life, he be endued with the Grace of Prayer, and looketh on God as his father; yet he doth not take up this work of God in him, to be the work of the Spirit of Chriſt, illuminating his Mind about Duties, framing his Will and Affections unto new obedience, ſtirring him up to Prayer and helping him in Prayer, but in the earneſt deſire he hath to find the Operations of the Spirit in a larger meaſure of evidence. he doth not mark the preſent Operation, but doth ſlight it as nothing, or doth not eſteem of it as becometh, and ſo in his Advertance raiſeth and foſtereth Doubts in himſelf, which do keep his Faith in Chains: For removing of which Cauſe let the Afflicted obſerve the Operation of the Spirit of Chriſt in the meaneſt degree, for the confirmation of his own Faith, and comfort and Thankſgiving unto God, as narrowly as he doth obſerve in himſelf the firſt Motions of Sin and Stirrings of Corruption, for his own Humiliation and exerciſe of Repentance; for wrong Judgement under pretext of Humility, doth not pleaſe God. Now it is an act of Injuſtice not to give unto God the praiſe of every good thing in a Man, eſpecially when the Man is found to be caſt down in himſelf, and be thirſting in his Soul for a more intimat communion with Chriſt, as is preſuppoſed in this caſe.

3. The Second cauſe is or may be this, that the Afflicted, albeit he hath had oft-times ſweet

and sensible Consolation, and Confirmation of the Promises of the Gospel, and hath thereby been put out of doubt of his Adoption for the time, yet when new Tentations do arise (according to what was expedient for the exercise of his Faith) because the same sweetness is not felt but heaviness for the while, 1 *Pet.* 1. 6. he forgetteth the Consolations he hath had, or suffereth them to be called in question. For removing whereof whensoever the Afflicted is cut short in the point of Sense or sensible Consolation, let him then strive to abound in the work of the Lord, and not slaken his hand in the exercise of Religion, and of his lawful Calling, and his endeavour to please God in all things; for, seeing the Covenant of Grace imbraced, is a firm and solid ground for Faith to fix upon, albeit full Perswasion and victorious Consolation were neither at all, or but very rarely felt in this Life; the Afflicted (whom we have to speak to here) hath no cause to stumble, but reason to bless God, Who hath in any measure or at any time, comforted him by the Gospel: For, that condition which the Afflicted wisheth for, is reserved unto us in Heaven; and presuppose the Afflicted should have what he wisheth, Consolations always running like a River, where were place for trying, exercising and training of him in his Faith? but let him work and wrestle on, and among hands he shall have as much peace as may suffice a Pilgrim.

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4. The Third Cause is, or may be this, that the Afflicted hath grieved the Spirit of God either by ascribing His gracious Operations to some other cause than Grace, or counting this Consolations to be but Flashes, and like unto deluſions; or that the Afflicted by corrupt Communication, or gross Offences, hath provoked God to anger, as befell *David Psal.* 51. For removing of this Cause, whether the Sin of the Afflicted hath been more or less provoking, let him with *David* (*Ps.* 51.) renew the exercise of Repentance and Faith in God's Mercy, who only can renew a right Spirit in him, or rather restore him to the formerly-felt Consolation and Joy of his Spirit, & let him walk more warily hereafter, that he provoke not to Wrath so merciful a Father.

5. The Fourth Cause is, or may be this, that the Afflicted, albeit he hath consented to the Covenant of grace, and hath embraced Christ Jesus offered in the Evangel: yet he doth not set to His Seal to the Truth of God without an hink, or fear and suspicion of his right to apply the Grace offered; in which Case so long as he doubts, and doth not rest his sinful Soul on the Word of God, offering Grace to every Soul sensible of Sin, who shall fly to Jesus Christ, what wonder the holy Spirit doth with-hold the sealing of the Man's Faith? For this is God's order holden forth, *Ephes.* 1. 13. that a Sinner should first fix his Faith on Christ offered in the Gospel, & after he hath believed (not before he do believe) wait for the sealing of the holy Spirit.

For

For removing this Cause, 1. Let the Afflicted acknowledge that his Hesitation, Doubting and Suspicion, is justly chastised of God, because he hath not firmly adhered to the Covenant embraced by him, and because he hath not given unto God the Glory of His Truth with out a Pawn, and yet doth in effect quarrel and complain, that he doth not find these Consolations which are given, and but rarely, it may be even to the sound and strong in the Faith. 2. Let him for the Confirmation of his Faith, hereafter consider well, how strong and solid a Foundation Faith hath to lean unto, even God's Promise & Oath given unto all that do fly to Christ for Refuge and Relief from Sin and Misery, *Heb.* 6. 17. 18. that the Afflicted may with the *Psalmist Ps.* 56. 10. sing, *in God I will praise His Word,* 3. Let the Afflicted study to be so fast glewed unto Christ in every condition and case he findeth himself, and go about the exercise of Repentance of Faith and new Obedience in his Calling, submitting himself to the Will of God in every Dispensation: which direction if he shall aim to follow, he shall not want the fruit of his Faith, and honest endeavour to please God: For, *Psal.* 97. 11. *Light is sown for the Righteous, and Joy for the upright in Heart.*

CHAP.

CHAP. XXI.

Wherein is solved the Doubt of the true Convert whether he be indeed converted, because he can no confidently apply to himself the Promises of the Gospel.

THere are some true Converts, who albeit for fear of the Wrath of God for their Sins, are already fled unto Christ, and have hid themselves under the Wings of the Propitiatory, in the shadow of the Almighty Mediator, and are already begun in earnest to give new obedience to the Law of God; yet from time to time they fall in fear and trembling Suspicion, that all be not a sound work of Grace in them; and that partly because they cannot confidently apply to themselves the Promises of the Gospel, whether Absolute, such as are made to the Elect, *Jer.* 31. 31. or Conditional, such as are made to Believers in Christ offered in the Gospel; or qualified Promises, such as are made to the Meek and Merciful, *Mat.* 5. which qualified promises they look upon as Conditional, excluding them (as they conceive) who do not find in themselves such Qualifications: and partly because they are not clear about their right to receive the Offer of the Gospel, because they want, as they conceive fitness in themselves to receive the same, and thus are they oft-times vexed with doubts whether be they in the state of Grace of not,

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2. For louſing of this Doubt, ſundry things are already ſaid, by the way, in anſwering other doubtful Caſes. But becauſe many do meet with this difficulty, we ſhall ſpeak a little more particularly to the Caſe; and, Firſt, it is needful, that the Afflicted be confirmed about that which is right in him, that the thing which remaineth and is ready to die, may be ſtrengthned: To this intent we commend the Afflicted, that being ſenſible of Sin, and feared for wrath, he hath fled unto Chriſt for Refuge; Next we commend him that he hath begun to give new obedience to God's Law, and doth purpoſe to follow on as he ſhall be enabled: And thirdly, we commend him, that albeit he cannot attain that near conjunction with Chriſt, which he would, yet he neither will, nor dare forſake Chriſt, nor put himſelf out of the number of weak Believers in Chriſt; for he hath ſaid in his Heart with *Peter*, John. 6. 68. *To whom ſhall I go? for Chriſt hath the words of eternal Life.* Hitherto all is right, and the afflicted muſt reſolve to cleave cloſs to this Foundation, becauſe Chriſt hath ſaid, *Joh.* 6. 37. *Theſe that come unto Me I will in no caſe caſt out.*

3 For his Doubt ariſing from the nature of the Promiſes Abſolute, Conditional and Qualified, looked upon by him as if they were Conditional, we Anſwer. 1. That theſe Qualified promiſes, having ſome mark in them of true Believers, are not excluſive of theſe Believers who find

find in themselves a defect of the Qualification, but they are inductive unto all Believers, to study the attaining of that Qualifiation, and are corroborative of these Believers who find in any sensible measure these Qualifications: For example, Promises made to the Merciful, to the Peace-makers, to the Upright in Heart, do not exclude these who find themselves short in these Graces, and yet are hungry and thirsty for Righteousness; yet are poor and indigent of all Good in themselves, and daily Beggers at the Throne of Grace for what they want, *Mat.* 5. for, these Qualifications found in a weak Believer are Signs and Effects of sound Faith in them. And we must grant, that of these Graces, specified in these qualified Promises, some of them are more eminent in some of the Saints, and other some of them are more eminently seen and felt in other some of the Saints. And in the same Person, one of these Qualifications may sometime shine more clearly, and at another time by some Tentation, or mistake, be over-clouded, and not shine so clearly as before; yet the Qualifications are comfortable to all them who find the same in themselves, and are inductive to make every Believer to aim to excel in these Graces, and so to confirme their own Faith more and more, as (2 *Pet*, 1. 4, 5, 6, 7.) we are exhorted. Again, these Qualifications are signs of a Believer already entered in the Covenant of Grace by Faith in Christ, and begun to bring forth good Fruits,

but they are not the Conditions of entering into the Covenant; for then none could enter in Covenant till first these Qualifications in exercise were found in them, and that were to dis-annul the Covenant of Grace, and to set up a sort of Covenant of Works; for there is not another condition of entering in the Covenant, but Faith in Christ only, whereby the humbled Sinner, renouncing all confidence in any good in himself, or from himself, doth betake himself wholly to the Grace offered in Jesus Christ, in Whom perfect Righteousness is to be found. Now unto the Man who shall believe in Christ, all the Promises of the Gospel are made upon this Condition, that he do believe in Jesus Christ; which condition of Faith in Christ, when it is now performed, and by the Grace of God, the Man made a Believer in Christ, then the absolute Promises of making a new Heart, and of writing the Law of the Lord therein, (*Jer.* 31. 31. and *Ezek.* 11. 19) and all the Promises of saving Graces set down in Holy Scripture, do all of them belong to the Believer in Christ, in Whom all the Promises are *Yea* and *Amen*, as if His Name were set down.

4. As to his Doubt, arising from his weak and infirm Application of the Promises, let the Afflicted consider what God hath already wrought, and is a working in him by way of Application: For, *First*, God hath granted to him the use of the Means with others in the visible Kirk; so that it may

be said unto him in this respect as it is, *Esa.* 5. 4. what could be done in outward means & Offer making of Grace which is not done? *Secondly*, God hath drawn more nearunto him, and hath illuminat his Mind abou this sinful state in Nature, & about the way of delivery by Faith in Christ, and yet more hath Inclined his Heart to accept of the offer of Christ and make Answer to the call, as *David* did: *When Thou saidest, seek My Face, my Soul answered, Thy Face O Lord will I seek.* Psal. 27. 8. Thus God hath applyed Christ & the Promises of the Gospel to the Afflicted, and hath made the Afflicted to fly unto Christ offered in the Gospel, and to apply him unto himself, that hitherto the Afflicted hath no reason to complain of not application of Christ and His Promises, on God's part, not yet of begun-application on the afflicted's part. Where is the in-lake then? I Answer, the Defect is, first, in the Afflicted, who hath not duely considered the Passages of Gods gracious approaching to him, and drawing of the Man to Himself in Christ; another Defect is, that the Afflicted upon groundless Mistakes, doth not lay claim to Christ, and to all the Promises of Grace for Righteousness and Salvation in Him, and that because he is not so clear of his Right unto, and Interest in, Christ, as he can lay claim confidently unto the same.

5. For clearing of the Afflicted in this his Right and Warrant, confidently to apply Christ and

and all the Promises of the Gospel, let him consider, *First*, the dreadful Sentence of the Curse and Condemnation of all them that do not believe on Christ *John*, 3. 18. *He that believeth on Christ, is not condemned; but he that believeth not is condemned already, because he hath not believed in the only begotten Son of God. Secondly*, let him consider the largeness of the Gospel, wherein Grace is offered to all and every Believer, *Joh.* 3. 16, *God so loved the World, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting Life.* He saith *whosoever*, without exception, lest any Man who desireth to believe in Christ, should doubt that he shall be received and made welcome. *Thirdly*, let him meditate upon the wonderful Mystery of the Incarnation of the Son of God, Who, that he might ransom and Redeem His People from Sin and Misery, hath assumed humane Nature into the union of Person with His Divine Nature, and given a perpetual Pawn, and Pledge of his Hearty willingness to reconcile, Justify, Sanctify, and save to the uttermost every one who shall come unto God through Him: whereunto His mediatory Office, and cloathing Himself with most sweet Relations of Prophet, Priest and King to all His followers, doth bear abundant witness. *Fourthly*, let him hearken to the quickening and comfortable invitations which by his Spirit, speaking in Scripture, he uttereth in the

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Ears of all to whom the Gospel cometh with a joyful sound; *Ho every one that thirsteth* Isa. 55. 1. to 10. *Come unto me all ye that labour and are heavy loaden*, Math 11. 28. *We are Embassadors for Christ, as though God did beseech you by us, we pray you in Christs stead be ye reconciled to God*, 2 Cor. 5. 20. *And whosoever will, let him take the water of Life freely*, *Rev.* 22. 17. *Fifthly*, Let the Afflicted consider what Answer he will give to the express command of God, 1 *Joh.* 3. 23, *This is His Commandment, that we should believe in the Name of his Son Jesus Christ, and love one another as He hath commanded us.* For this Commandment being directed to all the Hearers of the Gospel, chargeth every one without exception. *First*, to examine seriously their Life by the Rule of God's Law, that thereby they may be convinced of their damnable state in Nature, & made to acknowledge their Sin and Misery & inability to help themselves. *Secondly*, having examined & acknowledged their natural lost Condition, they are commanded to fly to Jesus Christ, that by Faith in Him they may be delivered. 3*ly* that having fled to Christ, they should evidence their Faith by Love to Christ, or God in Christ, and their Neighbours, especially such as are of the houshold of Faith. In which Commandment, both the order of applying Law and Gospel is set down, and the necessity of Believing in Christ, upon the Warrant of this clear Command; so that whosoever is a Hearer of the Gospel, and doth not in this order fly unto Christ

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he is inexcusable, even the Wicked and worst of Men. And much less excusable is the afflicted Convert of whom we are now speaking, who already hath acknowledged his lost Condition without Christ, and knoweth that there is no hope of Relief, except by Faith in Jesus, and hath fled to Christ, and dare not depart from Him, if this Man shall stand here, and not rely on Christ, and rest his Soul upon Him Confidently, what excuse can he make? If he do object, that his Name is not written in this Command, 1 *Joh.* 3, 23. it hath no force to impede his Faith; for neither is his *N*ame written in any of the Ten Commands of the Moral Law, and yet he findeth himself tyed to the obedience of every one of them; and why is he not tyed also to this sweet Command of the Gospel of Grace, as well as to other Commands? this Command being given forth as the last Declaration of God's Will, for relief of them who acknowledge that they by the Law are condemned? wherefore let not the afflicted any more pretend the difficulty of applying Christ and His Graces offered in the Gospel, seing it is presupposed he hath fled to Christ, and dare neither depart from Him, nor for the pretended scruple draw confidently in unto Him; but let him check and chide himself for not haunting Christ, and conversing with Him in Heaven, in that humility and confidence which the word of the Lord doth allow unto him, and commandeth him to take up and hold fast.

CHAP.

CHAP. XXII.

Wherein is solved the doubt of the true convert concerning his conversion, arising from the observation in himself of presumption and security in his prosperity, and of his misbelief in adversity.

THere are some true Converts, who albeit they are neither Idle nor Unfruitful in the work of the Lord, and in acknowledging of Christ, yet are frequently called in question about their state in Grace; for when their Conscience is quiet, they fall in suspicion that their Faith is but Presumption, and when through Tentation in Adversity they are put to Wrestling, their suspicion is, that then felt weakness of Faith in wrestling is but Misbelief. And when the frequent perturbations of their mind, do make them indispos'd for any exercise of Religion, a suspicion is raised, that the Faith which they seemed to have, is but dead, because when there is most need of bringing forth Fruits they are altogether unfit and unable to bring forth any Fruits. What shall I think of my Estate, saith the Afflicted, who when an Enemy doth not appear am secure, and when I must enter the Combat with the Adversary, I Faint, and oft times when I am called to the exercise of Religion, I am confounded, *I* am stupid and impotent to discharge any duty therein?

2. That this doubt may be solved, the three causes of his doubting must be removed. As to the

he first, which is the suspicion, that his Faith is Presumption, we do not deny that carnal Confidence in Prosperity useth to assume to it self the Name of true Faith, and that even true Converts, do sometime deceive themselves concerning the measure of their Faith, both on the right hand and on the left, by judging Faith not questioned, to be strong Faith, and Faith in wrastling to be weak or none at all. We grant also, that some mixture of Presumption will be found joyned with true Faith, and of Misbelief also. Which Evils do lurk and hide their power, till the Man be put to some tryal. Wherefore the Afflicted hath need of Discretion; that he may have a Right esteem both of the Operation of the Holy Spirit, and of the Power of Native Corruption in himself; For Faith must not be condemned for the Imperfections of it, or for the mixture of Presumption and Misbelief with it. And to help his Judgment, let him observe the nature of prevalent presumption, and the nature of true Faith, which differ one from another in these four respects, First, Presumption is founded upon a false Imagination without any warrant of Gods Word; but Faith taketh heed to the Scripture, that from the Word it may give a reason of Believing. 2. Presumption is negligent and Idle in the discharge of Duties, but Faith taketh head to the Commands of God, and is diligent and serious in the use of the Means. 3. The presumptuous Man doth not make question of his Estate

Estate, but blesseth himself, when his way is to be hated, for he doth not examine himself, that he may know certainly in what condition he is, but he that puts his Faith in exercise, doth carefully examine his carriage and condition, lest he deceive himself. 4. The presumptuous Man in all his Ways and Actions is well pleased with himself, but the Believer, because of the sinfulness he findeth in all his Actions, is ill pleased with himself in his best Actions many times, and renounceth all confidence in his Works, that he may wholly depend on the Grace of God.

3. Let the Afflicted therefore who so doth look to the Gospel, as he also maketh use of the Law, both in Prosperity and Adversity, maketh Conscience of the Exercise of Religion and Duties of his Calling in some measure, and is never so well pleased with himself, but he observeth the power of Corruption in himself, let him (I say) not reckon himself among the Presumptuous, let him not esteem his quietness in believing to be presumption.

4. As for his suspicion, that his Faith is null, because it proveth weak in conflict, let the Afflicted beware lest he help and strengthen Satan's Tentations against his Faith, albeit he find his Faith weak in Tryals & assaults, and not answerable either to his own Hope or others expectation of him; yet let him not quench the smoaking Flax, nor break the bruised reed, but let him follow Christ, humbling himself before God

cause of his Defects, and going about to strengthen that which is remaining. 2. Albeit in some fit of Tentation he slide, as *Peter* did, and find that he hath presumed too much of his own strength and honest purpose as *Peter* also did, yet let him not think that his Faith is null, but let him weep with *Peter*, and turn again by Repentance, and watch better over his own Heart for time to come.

5. As for the Suspicion he hath, that his Faith is dead or idle, because when Fruits are chiefly called for, he finds himself uterly indisposed, unfit and unable to discharge any work of Religion, as cometh to pass in the time of Passions, Pertrubations of Mind, and pollution of the Conscience: For clearing whereof, we do acknowledge, that Wrath and Contention do hinder Prayer and other Exercises of Religion, as the Apostle doth insinuat, 1 *Pet.* 3. 7. where he commandeth Husbands to carry themselves discreetly towards their Wives, lest their Prayers in the Family or in secret be hindred; and, 1 *Tim.* 2. 8. the Apostle commandeth Men to pray every where, lifting up pure Hands without Wrath or Doubting. We acknowledge also, that not only Wrath, or any other Passion or Action which defileth the Conscience, are able to hinder the Exercise of Religion, and discharge of Christian Duties at a time, but also it is found by experience, that any Preturbation of Mind albeit it do not defile or concern the Conscience;

ence, may in some part hinder the discharge of a religious Exercise, as may be seen when any person is surprised with the report of some notable Damnage, or is possibly wounded by some Accident, or terrified by the sight of imminent Danger; yet for all this, none of these things can prove Faith to be dead, but doth shew the infirmity of a Man's Mind, the use of whose Reason may be hindered for a time by *Perturbations* and sudden Passions; and at the most, the Presupposed Cases may prove the weakness of Faith, and the Interruption of it in the putting forth it self vigorously for the time, but cannot prove the deadness or *Nulity* of Faith, which after such Passions are past, doth set forward to bring forth Fruits in better measure: wherefore let not the Afflicted halt in his way for such Tentations, but let him make straight steps to himself, lest that which is halting be turned out of the way; let him reject these firy Darts & Tentations tending to weaken his Confidence, let him humble himself in the sense of inherent Corruption, and wash frequently his Conscience at the Fountain which is opened in the House of *David* for purging away Sin and uncleanness let him carry himself the more Circumspectly in all things, because of his frequent experience of Satan's Malice, of the power of Sin, and of his own Infirmities,

CHAP. XXIII.

Wherein is solved the Doubt of a true Converts Regeneration, arising from some false Rule applyed without reason to himself.

SOme true Converts, judging their state by some false Rule, do not only torment themselves, but also (so far as in them lyeth) by pronouncing false Sentences of their own state, go about to extinguish the Spunk of Piety which is in them. The false Rule whereby they do judge themselves, is strengthned by a groundless Perswasion, that it is a true and sure Rule, and ordinarily when they think or speak of it, they prefix no Reason for it, but some confident Asseveration, such as *without doubt, it is most certain, and I am perswaded of it*, and such like. If I were Regenerate and truely Converted, without doubt, I should be in a better disposition than *I* am, I should love the Lord more fervently, I should understand the Mysteries of God's Word more clearly, I should not be so little affected with the sense of God's Benefits bestowed on me, *I* should not go so lightly under the Conviction of so many Sins against God as *I* feel in me, *I* should be more diligent in the Work of the Lord, in my Calling *I* should walk more humbly and circumspectly in all my Conversation, and such like many Expressions. The same Course doth the Afflicted follow in his Examination of the Operations of the holy Spi-

Spirit and of every Christian Vertue in himself: without doubt, saith he, if this were truly as a Christian Vertue in me, there would not be such a disposition as I find in me, my condition should be such and such as became a new Creature, which because I do not find in me, I have just reason to call in question my Conversion. And here is a port opened for Satan to enter at and to throw all his fiery Darts at the miserable Soul of the weak Convert; whence many Complaints do brake forth, and Thanksgiving for Mercies received and for the time enjoyed, is broken off and ceaseth: And partly through diffidence, partly through murmuring, the Spirit of the Lord is provoked to Wrath.

2. We grant that this is a dangerous Evil not only to the Person afflicted, but also to such as are familiarly acquainted with his Condition, because this Disease readily doth infect others, as it came to pass in the Camp of *Israel*, where the Murmuring of some, set the Body of the Army on a Mutiny against God: For, one that is weak in the Faith, when he heareth such Complaints in the Mouth of one whom he judgeth to be holier then himself, incontinent he falleth on complaining of his own state, saying that he hath more weighty reason to suspect the soundness of his Conversion, than the person hath whom he hath heard suspecting his being in the state of Grace.

3. Wherefore let the Afflicted before he ſhall vent his ſuſpicion of his State, examine the Rule whereby he hath paſſed Sentence on himſelf, whether he can make it good from the Scripture: For it is not ſufficient to ſay, *without doubt* and *I am perſwaded* it is true, except it can be confirmed by the infallible Warrand of God's Word: and let his Friend who ſhall hear his Complaint, expreſly require a Reaſon of his Confidence, that ſuch a rule is clear from Scripture, and that the Application thereof is made righteouſly. Which if he cannot prove otherways than Satan doth enforce his Tentations, that is either without Scripture, or by abuſing Scripture contrary to the intent thereof, let him acknowledge his readineſs to Misbelieve and Diſobey the Word of the Lord, and to hearken to Satans Tentations to the weakening of his own Faith and hindering of his cheerful obedience to the Lord's Commands: And becauſe ſuch queſtion-making of being in the ſtate of Grace, is ofttimes very inconſideratly uttered, even before them who do not allow the Complainers Miſconſtruction of his ſtate, or if they ſhould allow it, and ſay to the Complainer, that they believed that ſuſpicion of his ſtate were very juſt, it ſhould grieve the Complainer more than the doubt it ſelf: Therefore let the Afflicted neither hearken to the ſuſpicion, nor vent it when it is ſtrongly ſuggeſted; but let him humble himſelf before Chriſt, becauſe of theſe Defects and

Wants

Wants of such Evidences of saving Grace as he would have; and in the sense of these wants let him cleave close to Christ for covering his nakedness, and earnestly endeavour by Faith in Christ to be made more and more conform to the exemplar of Holiness holden forth in the Scripture.

CHAP. XXIV.

Wherein is solved the Convert's Doubt of his own Conversion, because he hath found the Deceitfulness of his own Heart, and dare not trust it any more.

SOme sincere Converts, who uprightly do serve Christ, and adhere unto Him by Faith, when they consider the Doctrine of the Deceitfulness of the Heart of Man, and how many are deceived by trusting to the Testimony of their own Heart, concerning their Regeneration and Justification, do begin to call in question all the work of their own Conversion, and do fear lest they be found in the number of the finer sort of Hypocrites, who deceive both themselves and others, having nothing in them but a Civil Life and Form of Religion, without the power of Godliness, and do sleep to Death in Security. Of which sort our Lord Jesus forewarneth, that not only private Persons, but also many Preachers shall be found, *Mat.* 7. 22. of whom we may suppone, that they were not conscious of open and gross Wickedness, but were of a blameless Carriage before the

World, profeſſing the Chriſtian Faith, and teaching others to believe in Chriſt, and doubted nothing but Chriſt ſhould judge of them as reall Saints; to whom for all that, Chriſt ſhall one day ſay, *depart from Me ye Workers of Iniquity, I never knew you.* It is certain that ſuch Men have been deceived by their own Heart: which when the Afflicted doth conſider, he ſtandeth aſtoniſhed and trembleth for Fear, ſaying with himſelf, what ſhall I think of my former Opinion of my bleſſed ſtate, I fear my Heart hath deceived me, as others of greater Gifts and better Life, have been deceived by their own Heart.

2. This is a Doubt which hath need to be ſolved; but neither this nor any other Doubt can be ſolidly and effectually ſolved by any Mean, except the Holy Spirit give a Bleſſing to the Means: For, it is certain, that there are many, who being religiouſly Educat and free from groſs Vices, do not repent of their Sins, are not touched with the ſenſe of their original Sin and corrupt Luſts, but without taking any burden on their Conſciences for theſe, do paſs by their time, well pleaſed with their own eſtate. Some alſo there are, who having fallen in groſs and ſcandalous Sins, do find for ſome time remorſe of Conſcience for theſe groſs Sins, but for their other Sins beſide thoſe, and for their inborn Corruptions, are not careful, thinking it ſufficient if thereafter they do not fall in ſuch groſs

groſs Faults: The Firſt ſort of Men, do deceive themſelves, thinking they have little to repent of, in regard they are free of groſs Outbreakings. This laſt ſort deceive themſelves alſo, becauſe they eſteem their natural Sorrow for ſuch Sins as are groſs and Scandalous, to be true Repentance, albeit they be not humbled for the Fountain of theſe Out-breakings, to wit, their In-Born Corruption of Nature and filthy Concupiſcence, and the daily Out-breakings thereof, to the polluting of their Spirits, whereof they do take little or no notice. Many alſo there are who deceive themſelves, eſteeming the outward exerciſes of Religion, and ſome works (in themſelves commendable) to be ſufficient Fruits and Evidences of their Faith in Chriſt, and of their Regeneration, albeit they have not as yet fled to Chriſt ſincerely, neither ever put a Right Eſtimation upon the imputed Righteouſneſs of Chriſt. Such men, when they ſhould renounce all confidence in their own Works, and in the ſenſe of their Sinfulneſs fly unto the Covenant of Grace offered in Chriſt, that in Him they might have Remiſſion of Sin, and from Him by Faith draw Strength and Ability to bring forth good Works, they run a contrary courſe; for in the confidence of their own Strength they go about ſundry Duties toward Men, and Exerciſes of Religion toward God, truſting in thoſe Works, as if by Works they were to be Juſtified. Therefore juſtly ſhall Chriſt ſay unto them, *depart from Me ye workers of*

of Iniquity, I never knew you. Such were many of the *Israelites*, who being ignorant of the Righteousness of God, went about to establish their own Righteousness. These things when one weak in Faith doth consider, no wonder he be troubled and be afraid, lest he deceive himself, and perish, as others have done.

3. This is a dangerous Disease, and so long as it is not cured, it hinders much the tender beginnings of the New Creature that it cannot come up to manly Strength. *First* therefore, let the Afflicted wisely examine the Course of his bygone Life, lest he either Absolve, or Condemn himself, rashly; and let him beware lest he esteem the worse of the Evidences of a New Creature, and the Fruits of Faith, because these that look to be Justified by their Works, can produce the like works. *Secondly*, let the Afflicted call to mind whether in the beginning of the Reformation of his Life, the Law as a Pedagogue did lead him unto Christ, and whether since that time, the Law did daily put him on, and force him to fly to Christ, and to embrace Christ and His Righteousness, and hath made him to study Obedience to the Law, out of Love to God, so much the more carefully, as he perceived himself obliged thankfully to acknowledge Grace granted in Christ to him; for if any measure of the daily Exercise; of Repentance, if any measure of love to Christ, and any measure of endeavour of new Obedience, be found after Examination in the person af-

afflicted, out of doubt the ground is laid solidly of his Salvation, out of doubt he hath an Evidence of the work of Grace by the operation of the holy Spirit in himself.

4. If in this Examination the Afflicted be not clear but the doubt doth yet stick, because of the Suspicion he hath of the felt Deceitfulness of his own Heart, we offer unto him this Counsel, that he quickly humble himself before God, and do ingenuously acknowledge the native Perverseness and Deceitfulness of his Heart; and for that very reason, let him embrace Christ the Redeemer in the Arms of Faith, offering Himself to every condemned Sinner; and let him thank God who hath deciphered unto him his deceitfulness of his Heart, and offered Christ unto him for the true Remedy of this & every other sinful Malady. And in the mean time, let him put a difference between himself and an Hypocrite, in whom the Deceit of the Heart is neither acknowledged nor seen, but fostered and defended: for, a close Hypocrite, after hearing of the Doctrine of the deceitfulness of the Heart, will stand to the defending of his own Sincerity, & will take it hardly if any Man labour to convince him of any measure of Hypocrisy: But a true Convert or Regenerat Person, will not deny but much Hypocrisy may be found in him; and albeit he be sorrowful, That this deceitfulness of Heart hath had lodging in him, and lurked too long, yet is he willing & glad to have this Evil more & more discovered

unto

unto him, and heartily doth he deliver up this Traitor to Christ, to be mortified and abolished by His Spirit.

5. But if the Afflicted cannot be quiet and satisfied, still fearing and suspecting he be found a Man unrenewed, and that for the running issue of this filthy Boyl, opened up to him by the Sword of the Spirit, let him beware that he pass not peremptor Sentence against himself, that he do not conclude himself to be a Man altogether in the Bond of Iniquity; but let him suspend for a time the Disputation, and do that which is allowed unto every self-condemned Man in the beginning of his Conversion, that is, quickly let him fly unto Christ for Remission of Sin, let him lay hold on that Righteousness purchased by Him; and the more he feareth to find God a severe Judge, let him the more firmly lay hold on Jesus Christ the Mediator, Who justifieth the Ungodly by Faith: This is the only solid way to persevere in Faith, to overcome Satan, to solve Doubts, to resist Temptations, and to cure the Wound made by Satan's fiery Darts: For unto that Man, who in the sense of his Sins and ill deserving, and inability to help himself, doth fly unto Christ, it shall never be said by Christ, *Depart from Me I never knew thee.*

6. Now when the Person afflicted hath of new laid hold on Christ, and guarded the Fortress of Faith, and repulsed the Tempter, who by all means, and specially by quarreling and questioning

ſtioning the by-paſt work of Grace in him, had laboured to weaken and overturn his Faith for By-gones, and for the Preſent alſo, leſt it ſhould convaleſce and grow ſtronger for time to come: Now (I ſay) let the Afflicted after Victory return to the Diſpute, and to the Examination of his ſtate in Grace, of his Faith in Chriſt, and of his Regeneration, and he ſhall ſee all the begun ſaving Graces, which were darkned by Temptations, clearly appear, and ſhall perceive the ſeveral Steps and Degrees of God's Grace toward him in former times, more evidently than he could diſcern them in the Hour of Darkneſs and Temptation. And ſo he ſhall return from this Battel ſtronger in Faith than he was before, and more perſwaded of the Work of the Holy Spirit in him, than he had before the Temptation.

CHAP. XXV.

Wherein is ſolved the Doubt of the true Convert's Converſion, ariſing from his breach of the Covenant of Grace, as he conceiveth.

THere are ſome ſincere Converts, who, albeit they do not doubt but Penitents, flying to Chriſt, are received in favour with God, are juſtified from their Sins, and do obtain Right unto all the Priviledges of the Saints; yet they doubt whether every ſincere Convert ſhall remain in the Covenant of Grace, if poſſibly they have ſo far abuſed Grace, as to defile themſelves again

again with thePollutions which they seemed to repent of before. And this erroneous Opinion of the instability of the Covenant of Grace, they do apply to themselves; for, when they have found by Experience, the power of Sin, as it werenot only raging, but in appearance ringing in them, as the Conscience of the relapsing in theirold Sins beareth witness: And when they know their Nature so corrupt and ready to sin yet more, they doubt if this Condition can stand with being in the Covenant of Grace; and whatsoever they have found of their being in thisCovenant, they now fear that they be fallen from Grace, because they have, as they conceive, broken the Covenant of Grace on their part; therefore they apprehend also, that God in Justice being provocked ofttimes by them, hath now at last dissolved the Covenant of Grace on His part: For (say they) it is no reason thatGod should be tyed unto them in Covenant, who so many ways have violated that Covenant, but as *Adam*, by sinning excluded himself from all benefit of the Covenant of Works; so it is reason, that every one who have violated the Covenant of Grace as I have done, should be excluded from the Covenant of Grace. And here the Afflicted doth stand as a miserable Man, uncertain what to do: in which condition, horrible Temptations and heavy Suspicions of their state do arise, namely, that they are in the condition and case wherein *Esau* was, who when he had sold his birthright for a

Mess

of Pottage, found no place for Repentance, albeit he sought the Blessing with Tears. Now what Torment may be in the Conscience of the Afflicted in this Case, it is easie (for them who at any time have felt the Wrath of God) to conjecture. And this doubt doth vex the Man most, who is conscious of his often abuse of the Grace of God: For what shall I do, saith he? shall I defile my self and go and wash, and again defile my self and go and wash, and by this Means augment my own Guiltiness from day to day? what is, if this be not, to abuse the Grace of God?

2. That this Evil may be removed, we must confess that there are many, who after some Remorse for some Sins raised by a natural and unrenewed Conscience, do weep now & then (as *Saul* did for his injust Persecution of *David*) and do think, that by their Tears they have washen away their Sin, and attained to some sort of quietness in their Conscience for a time, who yet do not cease from their Wickedness, but remain in their natural State Strangers from God and Christ. We must also acknowledge, that some of the Regenerat in their carnal Security falling back in their old Sins, ordinarly are sharply chastised by God; and indeed no Wonder is, that such as have once attained to Peace with God, do meet with broken Bones, after they have abused the Grace of God, in giving way to their sinful Lusts, which was the case of *David*, *Ps.* 51.

3. As for those who fall in open gross scandalous Sins which defile the whole Man, Soul and Body both, it is safest for them (whether they were before that time Converted or not) to let alone long Disputation, whether they were Regenerat or not before their fearful fall, and to stir up themselves to a deep search of the wickedness of their Nature, that they may be humbled before God, and in the sense of their in-born Sin and gross actual Out-breakings, fly unto Christ for Pardon and Grace to bring forth better Fruits than they have done.

4. As for these who have not fallen in grievous open Transgressions, but in their wrestling against Sin, not obtaining the Victory they would, or hoped to have, do find themselves polluted in their Spirits, and put to the worse in their Conflict against their sinful Lusts and Passions, and that very frequently; and thereupon they apprehend, that either they were never in the state of Grace, or if they were in it, that they have abused and broken the Covenant of Grace. To these we answer, that every Transgression of the Commands, albeit it be a violation of the Covenant of works, yet is not a Dissolution of the Covenant of Grace: For, it is one thing to fail in a Duty, which the covenanted party should have done; another thing to break or dissolve the Covenant of Grace; for, it is provided in the Covenant of Grace as a special Article, that God will forgive the Sin

of

of His confedetat People, when they confess their Faults, and sue for Pardon according to the Promise of Mercy to the Covenanted. *Jer.* 31.32. and and lest any humble Sinner should be discouraged and not receive this Solution of his doubt; let him consider the Words of the Apostle, *Gal.* 6. 1. expressly set down for their comfort, who, having resolved to live Holily, Justly, and Temperatly, are overtaken in an offence, and are not purposed to abuse Mercy, or turn the Grace of God unto Lasciviousness; and, 1 *Joh.* 2. 1. *These things I write unto you* (to wit believers in Christ, careful to live holily) *that ye sin not; but if any Man sin, we have an Advocat with the Father, Jesus Christ the just one.* And this Article of the Covenant, for granting daily remission according to the necessity of the Saints, maketh the Covenant of Grace perpetual, & to be daily made use of, as we are directed in the Lords Prayer. And in this doth the Covenant of Grace differ from the Covenant of Works, which by any one sin is so violat, as the Curse doth follow, till the Sinner run in to the Covenant of Grace in Jesus Christ: And by this Doctrine a door is not opened unto sinning, but the door only is closed to keep in the true Convert from Desperation, & running away from Christ: & to help him out of the Mire of Discouragement wherein he is fallen, lest he sink in it & despair. Neither is the study of Holiness hindred by this way, or the diligence of the Convert slackened in the duties of new obedience and pleasing of God, but only servile

fear in the manner of Serving God, is taken away and the Obligation of Love to God (Who is found to be so Merciful) is more strictly tyed upon us: which Love (as it is Augmented daily by new Confirmations of Faith, and fresh Experiences of His Grace to us) doth cast out servile Fear, as the Apostle Teacheth, 1 *John* 4. 18.

As for the Afflicted Convert, his Fear that he be like *Saul*, who though he left Remorse and Shame, when all the Beholders in his Army saw him so Confounded by *Davids* loyal Carriage toward him; yet did he not repent this Sin at all, nor amend his Life at all; there is no ground to suspect himself to be like unto him or to *Esau* who was solicitous only for an earthly Blessing; and when he could not have the first place in his Fathers Blessing, contented himself with what Portion in the Earth he could have beside. Therefore let the Afflicted Labour to understand well the Nature of the Covenant of Grace and the several Articles thereof; and let him consider, that there is no Advantage to be had by excluding of himself from that Covenant, but that if he will be Saved, in every Condition he must draw near to Christ, and lay hold on Him for Remission of Sin, and fresh Furniture of Grace for every Duty: For, *it is good always to draw near to Him, because He will destroy all them that depart far from Him*, Ps. 73. 27.

CHAP XXVI

Wherein is solved the true Converts Doubt, Whether he be Regenerat, because he findeth himself not only far from the measure of Holiness which he observeth to have been in the Saints commended in Scripture; but also short of the measure which some of his Acquaintance have attained unto.

SOme true Converts are, who in the time wherein they are about to strengthen their Faith by all Means, do fall in Comparison of themselves with other Converts in the matter of their Faith, Love, Endeavour, and Attainment of an Holy Conversation; and finding themselves very short of that measure which not only Saints Commended in Scripture have attained unto, but also short of what sundry of their Acquaintance have gained and given Proof of, suddenly are overtaken with a sad Suspicion; that they may be found none of the number of true Converts: As for Example, when they read what *David* sayeth of himself in the *Psalms*, and namely in the hundred and nineteen *Psalm*, they seem to themselves so unlike the Copy he hath cast unto them, so far short of that Affection to the Word of God, of that Faith, of that Diligence, of that Sincerity, of that Patience, of that Fortitude in Afflictions, and Delectation in God, which the practice of this Servant of God doth hold forth, that they are ashamed to as-

ſume the Name of a viſible Saint, or faithful Servant of God. And for the ſame reaſon, do forbear under this Exerciſe to apply unto themſelves the precious promiſes made to the faithful Servants of God in the Scripture. What am I (ſaith the Afflicted) that I ſhould preſume to intrude my ſelf in the number of Saints? what am I, that I ſhould apply to my ſelf what is promiſed to true Converts and ſincere Servants of God? Were I ſuch a one as this Perſon, or that Perſon is, I might then, for my Conſolation, apply Promiſes made unto ſuch Saints; but now I cannot apply their Priviledges, except for conviction of my Conſcience, that I am juſtly for my unlikeneſs unto them, ſecluded from the Promiſes made unto them, and thoſe that are like unto them.

2. For louſing of this Doubt we muſt acknowledge that the compariſon of our ſelves with the Rule of Perfection holden forth in the Scripture is to be aimed at by all; and the Compariſon of our ſelves with the Eminent Servants of God, who have attained a great meaſure of growth in Holineſs, is very profitable if it be prudently managed: For, the firſt Compariſon teacheth us what we ſhould endeavour to attain, and the other teacheth us what may be by the Grace of God attained unto even in this Life.

Again, both theſe Compariſons do ſerve to humble us before God, when we perceive our ſelves not only ſhort of Perfection, which

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annot be fully attained unto in this Life, but lso short of these Degrees which may be attained, and have been attained by others in this ife, we cannot choose but think the more neanly of our selves, and put down the Sails of elf-estimation

Thirdly, This sort of Comparison is profitable o make us more uprightly renounce all confidence in our own inherent Righteousness, and fly or refuge to the Righteousness of Christs Obedience and Satisfaction imputed unto all that believe in Him, according as the example of the Apostle *Paul*, who renounced all confidence in is Priviledges, Performances, Sufferings and inherent Righteousness, counting *them all but dung that he might win Christ and be found in Him, not having his own Righteousness which is of the Law, but that which is through the Faith of Christ; the the Righteousness which is of God by Faith*, Phil. 3. 8. 9.

3. But this sort of Comparison is dangerous and hurtful when it tendeth to Discouragement, when it maketh us think little of the Measure of Gods Grace granted unto us, when it makes us Heartless in the Course of Obedience, and Hopeless that we shall attain unto the measure whereunto the Saints have attained.

4. Wherefore let the Afflicted strengthen the thing which remaineth and is ready to die, *Rev.* 3. 2. let him beware lest he quench the smoaking Flax, or break the bruised Reed, where-

wherein he hath Christ's Help to look unto, *Isa.* 42. 3. Again, let the Afflicted consider that there are divers Degrees of Saving Faith, divers Degrees of the measure of Sanctification and growth in Grace; for, some are old Men, some young, and strong Men, and some Babes in Christ, and that the same Duties in the same measure, are not to be expected from the tender and weak beginner, which are required of the strong and experimented Souldier. 3. Let the Afflicted remember, that nothing is given, nor promised, nor done unto the Saints in Scripture or in latter Ages for any merit or worthiness in them, but altogether of free Grace: And so much the more should this be remembred, as this doubting of the Afflicted, arising from comparison of his condition with the measure of Sanctification in others doth presuppone the contrary, as if God did deal with His Children according to the worthiness of their Persons, & merit of their good Works, which is a false Supposition; for, why doth the Afflicted cast down his Courage, and weaken his Faith and Confidence in God, but for this very cause, that he counteth himself a much more unworthy Man, and of less merit before God than those Saints were, or are, with whom he hath compared himself? 4. Let the Afflicted by so much as he doth perceive himself more unworthy, and more sinful than those Saints with whom he hath compared himself, thrust himself the more into the Bosom of rich Grace

Grace; let him ſo much the more lay hold on the imputation of Chriſt's Righteouſneſs, and cover his Nakedneſs therewith, and employ Chriſt by Faith ſo much the more, that out of His Fulneſs he may receive Grace for Grace, and be made able by His Spirit to bring forth more abundant Fruits, and come up nearer unto Conformity with Chriſt, and the Examples of renowned Saints. 5. Let the Afflicted conſider that we muſt live by Rules ſet down in Scripture, aiming ſincerely at obedience of holy Precepts, albeit we have not yet come up unto the Practice of the Rule in that meaſure, which others have attained unto.

CHAP. XXVII.

Wherein is ſolved the true Converts Doubt, whether he be in the bleſſed ſtate of Grace, becauſe he findeth himſelf frequently in an evil Condition.

EXperience teacheth, that ſundry true Converts, becauſe they, feeling themſelves oft-times in an ill condition, do call in queſtion their being in the bleſſed ſtate of Grace, not conſidering, that the condition of a Man, whether in the ſtate of Nature unrenewed, or in the ſtate of Grace may be comparatively in better or worſe Condition, and yet his ſtate remain the ſame. The multitude of the misbelieving *Hebrews*, were in an evil condition, at the one e

one side of the *Red Sea*, when they repented their coming out of *Egypt*, but in a better condition when they did sing Praises unto God on the other side of the Sea, and yet for their state, some were, yea most part, still in Nature unrenewed: *Moses* and *Aaron* were in an evil Condition when their Passion offended God at the smiteing of the Rock; but when they did interceed with God for the people, when wrath was kindled against the Host, they were in a better Condition: And both in the one time and in the other they were in the state of Grace, true Saints in God's Estimation. This Mistake of the weak in Faith, not putting difference between their present disposition & their State, maketh them judge of themselves to be in the state of Grace when their Condition is Good, and to be in the state of Nature unrenewed when they feel themselves in an Evil Condition, when they observe their Heart inlarged to run the way of Gods Commandments, then they esteem themselves truly Regenerat, & when they feel themselves sluggish in the work of the Lord, dull in hearing the Word, slow to believe what the Scripture speaketh, when they esteem their ordinary Service to be after a Form of Godliness, without Affection and power, and what service they do, to proceed from fear of Wrath, rather then from the new and right Principles of a Regenerat Man, then they question all the works of Grace

in themselves, What shall I think, saith the Afflicted, concerning my state in Grace, when I find my condition so frequently not only short of what it should be, but also polluted with divers sorts of *Sins*?

2. For answer, we must grant, that the external Duties of Religion, may be discharged from fleshly and corrupt principles; for many do perform commanded external Duties, that they may shew the Reproach of Impiety, or that they may insinuat themselves in the good estimation and favour of the Godly, or for some base earthly Ends, for which gross Hypocrits do whatsoever they do in Religion.

Like unto these are all self-deceiving Hypocrits who go about to establish their own Righteousness, miskening that Righteousness which is of God by Faith, as if God could be obliged to take their performance for a full *Satisfaction* for their former *Sins*, and would look upon their works as meritorious of eternal Life; & therefore because Men may deceive themselves, 1. The Afflicted shall do well to examine himself, whether he hath renounced all confidence in the Flesh, or his own works, *Phil.* 3. 8, 9. and fled unto Christ for Righteousness, with some measure of honest endeavouring to Worship and serve God in his Spirit; which if his Conscience can witness unto him to be his way wherein he is walking, then may he be assured that he is a true Convert 2. And albeit it be true that the Imper-

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fections of the Regenerat Man do many times obscure his State in Grace, yet can they not extinguish the Spark of Regeneration begun in him, or prove the work of Grace in him not to be at all. 3. We grant that the condition of a true Convert at sometimes may be so bad, by reason of sinful Distemper and fleshly Carriage, that many unrenewed Mens Conversation shall be found far more commendable, then the present condition and carriage of the renewed Man in his sinful condition: In which case neither God nor his own Conscience, nor any that feareth God can speak any thing but Wrath to him, till he Repent & Turn to God for Mercy in Christ; yet the afflicted penitent Convert, lamenting his bad Conditon, is in better case than any unrenewed Man can be into: For the very Grief and Perplexity which he findeth, because his condition is so oft ill and sinful, proveth his good Affection toward God, and his earnest desire to walk before God unto all well-pleasing in all things and at all times.

3. But if the Afflicted shall insist and object, that the *Fear* of God's Wrath and Judgments, ordinarly is a main Motive which setteth him on to do the Duties and Service which God requireth of him, and not the Love of God, the felt in-lake whereof, doth make him go on halting and heavy in the ways of God. We answer, that albeit the Fear of Gods Wrath and Judgments looked upon alone, doth not prove

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Regeneration, yet it may well consist with *Regeneration*: Because God doth not for nought joyn with His Precepts, fearful Threatenings of Judgements against those who shall transgress His Commands; that they may be as a Spur in His Childrens Sides, to press them to their Duties, and as a bridle to curb and check their vitious Inclination unto Sin, which lodgeth in all Men by Nature. And this Motive is evident in the experience of the Prophet, *Ps.* 119. 120. *My Flesh trembleth for fear of Thee, and I am afraid of Thy Judgements.* 2. It may be that the Afflicted, lately converted unto God, be not free as yet from the Spirit of Bondage, but be keeped in some measure under the Bonds of servile Fears, God so disposing, for the humbling, exercising and training of His Child lately entered in His Holy Warfare; in which condition his Fear is commendable, when it ariseth from the Conscience of his sinful Short-coming in Gods Service and of the prevailing of his Corruption against the begun work of Renovation. Wherefore, let the Afflicted go about the discharge of commanded Duties in his Christian Calling, and particular station, wherein God hath placed him, in what condition soever he shall find himself. 2. Let him compare his present Condition, which he doth count an ill Condition, with the bygone better Condition, whereof he hath possibly experience frequently; and when he calleth to mind the Comforts he hath had, and the Inlargement

ment of Heart to run in the way of God's Commandment, in hope of a change of his prelent Conditon to the better, in hope of finding renewed Blinks of the Lords Countenance, let him humbly wait on God in the uſe of the means appointed, till the Day-ſtar ariſe in his Heart; praying with the *Pſalmiſt*, that God would quicken him according to His loving Kindneſs. 3. Let him cleave the more cloſely to the Covenant of Grace and the Righteouſneſs which is by Faith in Jeſus Chriſt, withal giving Thanks unto God for the Grace beſtowed on him, for the giving unto him Eye-ſalve to ſee his Blindneſs, Nakedneſs and Miſery, and for making Sin odious and grievous unto him in any meaſure, and for drawing him to Chriſt to be his Refuge in his worſt condition.

CHAP. XXVIII.

Wherein is ſolved the Doubt of the true Convert concerning his Regeneration, becauſe he findeth the power of the Body of Death in the pollution of the Imaginations of his Heart, vigorous and powerful.

THere are ſome true Converts, who albeit they be cleanſed from the Pollutions that are in the World, and have their Converſation blameleſs and without giving ſcandal unto them they live among, yet frequently are troubled with doubting of their ſtate in Grace, becauſe they feel in themſelves ſuch a power of in-bred Corruption of their Hearts, as can hardly conſiſt

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(as they conceive) with Regeneration and saving Faith; because, *James Chap.* 3. *Ver.* 11. maketh the Question thus, *Doth a Fountain send forth at the same place sweet Water and bitter?* &c. unto the end of the Chapter. This Doubt the Afflicted wrestles with, and saith with himself what shall *I* think of my self, whose Heart is polluted, that it casteth forth continually Dirt and Mire? how shall I reckon my self among the Saints? how shall *I* intrude my self among the Justified, who find so little evidence of the work of Sanctification in me? For Faith should purifie the Heart from this pollution, whereof *I* do justly complain.

2. For solving of this Doubt, many things are already spoken which serve for the curing of this Case, and comforting the Afflicted in this condition; but because one and the same Doubt doth diversely present it self now in one shape, then in another, and doth vex the Afflicted in sundry wayes, we shall answer this Doubt proposed as it is set down.

First therefore, let the Afflicted examine himself whether he may with some measure of honesty say with the Psalmist, *Ps.* 66. 18. *I* do not regard *I*niquity in my Heart, *I* do not so delight in Sin, but that Sin is still my Affliction and my daily Grief. *Secondly*, let him examine himself whether the power of Corruption doth break forth in Words and Deeds or not, or if it do burst out in some passionat fits, whether he doth

doth open the Sluce and give it way, or whether he sets himself to oppose the out breaking of Sin, and is humbled for what doth break forth. *Thirdly*, Let him examine, whether he flyeth to Christ to wash him, and help him against the power of Sin, or not. If after examination he can in any measure of honesty joyn with the Apostle in his Lamentation, and recourse unto Christ for Delivery, *Rom.* 7.24. 25 he may be assured he is in the state of Grace: For, there is a vast difference between a Man's being sold unto Sin by his native Corruption captivating him, & a Man's setting of himself unto Sin, as a voluntary Servant of Sin: For a renewed Man may be in sundry Cases a Captive to Sin, and a Fighter against Sin: But a Man selling himself to Sin, is a Slave voluntarly, suffering Sin to reign in his Mortal Body.

Let the Afflicted therefore comfort himself, because in him there is a perpetual Conflict between the Flesh and the Spirit, between his native Inclination to Sin, and the new Creature, or Inclination to Holiness. Neither let him, by mis-understood Scripture formerly cited, vex himself; for, his Faith is indeed upon the work, and the way of purifying his Heart; *First*, because he doth fly to the Blood of Christ, which cleanseth him from all Sin, in respect of Remission granted. *Secondly*, there is a constant endeavour to be more and more Holy, and to draw vertue by Faith from Christ to bring forth good

good fruits well pleasing unto God. *Thirdly*, he is about to mortifie his Lusts by the Spirit of Christ, and to purge out the Leaven of all Filthiness of Flesh and Spirit, albeit he cannot purge it out all at once, or wholly in this Life. And *Fourthly*, because albeit his doubting of his Estate in Grace be not allowable; yet it doth bear Witness that the remainder of Pollution in him is his Grief, Affliction and Vexation. So also that other Scripture, *James* 3. 11, which saith, That out of the same Fountain proceedeth not salt Water and sweet, is not to be understood so, as if no Rotten Speech could possibly proceed out of the Mouth of a Regenerat Man at any time; for *James* doth witness, that in many things we Sin all, in Thought, Word, and Deed; But the meaning is, that he that bridleth not his Tongue, his Religion is vain, and nothing but a presumptuous Boasting of that which is not real and in truth, and that it is inconsistent with Regeneration, that out of a Mans Mouth pretending to bless God, Cursing of Men who are made after the similitude of God, should flow forth as *Waters* flow forth from a running Fountain without Controlment.

CHAP. XXIX.

Shewing how to quench the fiery Darts of Satan, and resist his sinful Suggestions, whether of shorter endurance, or longer continuance.

SOmetime on a sudden Satan casteth a fiery Dart of Temtation unto some Sin, as his Mes-

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senger seeking to prepare the lodging for him: which Tentation he doth so furiously press, as if he would not be refused, or could not be resisted; and possibly may so bear-in his Tentation as the Convert may be afraid that Satan shall prevail finding himself, as it were, over-powred, and unable to bear out in such a case, as the Apostle had experience of, 2 *Cor.* 12. 7. 8, 9. who found himself, as it were, buffeted & abused by the Messenger of Satan, and unable of himself to resist him. The Remedy whereof is, that the Afflicted with the Apostle be humbled in himself, in the sense of his in-born Sinfulness and Inability to overcome Tentations. 2. That he fly to Christ the Captain of militant Souldiers, and do pray unto Him instantly to Help to bear out in the Conflict, and to be rid of the Tempter. 3. Let him hold fast the Faith of promised Grace, and wrestle on so long as it shall please God to exercise him so.

With such a Tentation *Job* also was exercised, which so far prevailed, as to make carnal and corrupt Nature speak for it. The Tentation was very fearful, and no less then Self-murther, *Job* 7. 13. 14. 15. *Whilst I say my Couch shall ease my Complaint, then Thou scarrest me with Dreams, and terrifiest me with Night visions, so that my Soul chooseth Strangling and Death rather than Life.* The Remedy whereof is, with *Job* to fly to the Redeemer, and fix Faith upon Him, and to present the Tentation unto God by Prayer and

ble Lamentation, striving against the Suggesti
nd never to give over relying on God, as he did.

2. Sometime Satan when he cannot find instruments to charge the Convert with Hypocrisie, & a Curse of Wickedness as he found in *Jobs* Trial by his uncharitable Friends, he useth immediatly to fall a Railing against the whole course of the Work of Grace in the Convert, & Charge him falsely with Deep Guiltiness, as Calumniators use to do in their furious Flyting & Slandering of such as they hate, hoping how False & Groundless soever the Calumnies be, that yet something shall prove likely and probable, and so fasten something upon the Innocent. In which case let the Afflicted lift up his Mind to the Lord, and pray Him to rebuke Satan. 2. Let him humble himself in the acknowledgment of his natural Corruption, and having fled to Christ for Righteousness, let him take the shield of of Faith for quenching that dart. 3, Let him as he is enabled, contemn these deviliſh slanders of Satan, and set his Mind on somebetter employment then to dispute with so Impudent and Restless an Adversary; for we have other Business to go about, then to take notice of the Dogs barking at us; but if it please God to continue that exercise from Day to Day, let the Afflicted in patience submit himself to God, and direct his speech and thoughts unto God only not answering directly such a *Shimei* at all. It is not safe to direct our speech to

Satan at all, but let us say to God, the Lord rebuke Satan.

3. Sometime Satan falleth on with Suggestions, blasphemous against God, and all the Grounds of Religion, and Fathers all these Blasphemies on the Afflicted as his proper Sins. In which case, let the Afflicted be humbled before God, because of original Sin, whereof Satan maketh use, as of some thing of his own in us. 2. Let him renew the grips of Faith on Christ the Mediator, in Whom the fulnes of the Godhead dwelleth, reconciling the Elect World to Himself, not imputing their Sins unto them. 3. Let not the Afflicted look upon these blasphemies otherways than as Satan's Malice against God, for so they are indeed, and not the Sins of the poor Soul vexed with such Suggestions. 4. Let the Afflicted beware of Discouragments, Misbelief or weakening of his Faith in God, of Impatiency and Fretting under this sad Exercise: For, there is more cause of Fear from Satan's second subtile Tentations then from his gross Suggestions, whereby at the back of the former gross Blasphemies, he goeth about to draw the Afflicted to the suspicion of the former work of Grace in him, and of Gods love unto him. His wiles in this case are much more dangerous then his violence in his furious lyon-like Assaults: For he may more easily get the consent of the Afflicted to some fits of Misbelief and Impatience or some other Sins, then

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to admit or consent unto any of these gross Blasphemies suggested.

4. Sometime when the young and tender Convert, is reading or hearing an Sermon, the sad Sentences of God against such and such Sins which do reign in the Wicked, Satan flyeth on him with a false Application saying, *thou art the Man*, and doth not a little disquiet the weak in faith. In which case, let the Afflicted consider, that whatsoever is spoken in or from Scripture of the Maledictions of the Law, are spoken against them that are under the Curse of the Law and Covenant of Works, 1 *Tim.* 1. 8. who have not repented their *Sins*, nor fled to Christ, or are aiming at Reformation of Life and Sanctification; but these Curses are not spoken against the Righteous, that is to say, against such as in the sense of their Sinfulness do loath themselves and are fled to Christ for Refuge, and have taken on His Yoke upon them, already Justified, and begun to be Sanctified.

5. Sometime Satan doth abuse the Scripture and put a wrong sense upon it, that thereby he may wound these that are weak in the Faith: For Example it is written, *Rom.* 14. 23. *Whosoever doubteth is damned if he eat.* But thou (saith Satan to the young and weak Convert) hast done many things, whereof thou didst doubt whether they were lawful or not; yea thou hast eaten the *Supper* of the Lord with doubting: Therefore thou art Damned. Again it is

written, 1 *Cor.* 11. 29. *He that eateth* the Sacramental Bread of the Lord, *or Drinketh* of the Cup of the Lord *unworthily, eateth and drinketh his own Condemnation:* But thou, saith Satan, hast eaten the Bread and drunken the Cup of the Lord unworthily, for thou knowest thou art very unworthy: Therefore thou hast eaten and drunken thy own Condemnation. In this Case and such other like, let the afflicted Convert enquire of the Pastor, or some faithful Christian better acquaint with Scripture, concerning the Sense of the words in Scripture, which seem to make against him, that the Words being well understood, the doubt may be dissolved. As for Example, these foresaid abused Scriptures do only declare the Sentence of the Law against him that doth what he Doubteth to be lawful, but doth not exclude him from Mercy upon the Acknowledgement of his Sin, and flying to the Mercy offered in Christ Jesus. And by Eating and Drinking unworthily, we must not understand that every one, who finding himself unworthy, flyeth to the Grace offered and sealed in the *S*upper of the Lord, eateth unworthily; for, so no Man should eat worthily, for all worthy Communicants, in the sense of their unworthiness, must and do fly to free Grace offered in Christ; but the meaning, is, that these do eat and drink unworthily, who profane the Sacrament, and put no difference betwixt this holy Banquet of the Lord, and a common Supper; yea and even this Sin of not discerning the

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Lord's Body, doth not exclude the Man from Mercy; for the Apostle, for Remedy of this *Sin*, exhorteth these who are guilty to judge themselves, that so they may not be judged by God, who pardoneth the Penitent, 1 *Cor.* 11. 31. And so let the Afflicted, for strengthening of his Faith, know, that every Scripture which speaketh against *Sin*, doth drive the guilty Man unto Repentance and Faith in Christ, without whose Grace, sought after and embraced, there is no Salvation.

6. Sometime Satan the Adversary of all Converts doth assault the Faith of God's Children, when he findeth them under some present Guiltiness lately contracted, or under Trial of their Faith as under Desertion and Disconsolation, or some miserable Condition, whereof he taketh advantage to suggest to the Child of God, that his Faith is but *P*hantasie, that God neither loveth him nor can love the like of him. In which case, let the Afflicted humble himself before God, and fly to Him in Christ seeking Reconciliation, let him 1. resolve fully to adhere to the Covenant of Grace offered to self-condemned Sinners through Christ. 2. Let him observe his present condition to be the day of his Visitation, Trial & Probation what use he will make of Christ in his Difficulties & *S*traits 3. Let him in the use of Gods Worship wait for the Day-star of divine Consolation promised to those that wait on the Lord, *Isa* 49. 10, 11, and *Hos.* 6, 3. & *Isa.* 40. 31: And last of all (lest we insist too long in reckoning the innumerable Wiles of the crafty Serpent) let every Convert consider that

there is no time while we dwell in the Tabernacle of this Body of Death wherein we may be secure from Satan's Insinuations and crafty Suggestions, or his more discovered and open Assaults; that there is no Business we can go about, wherein this crafty Hunter shall not dig a Pit or lay a Snare to intrap us, no Affliction nor Difficulty, wherein he shall not study to keep us back from making Christ our Refuge, our Helper and Deliverer: And that therefore we must take heed to obey the warning of the Apostle, *Ephs.* 6. 10, 11, 12, 13. *Finally my Brethren be strong in the Lord and in the power of His Might; put on the whole Armour of God, that ye may be able to stand against the Wiles of the Devil,* and so forth to the end of the Chapter.

CHAP. XXX.

Wherein are some mixed Cases spoken of, wherewnto the true Convert is subject, and so may fall to doubt of his Conversion or Interest in Christ.

THere are, beside the Cases whereof we have given some Examples and Instances, other Cases also, which we may call *mixed Cases*, the Causes whereof are partly Natural, partly Spiritual, wherein the true Convert may be afflicted with both Bodily and Spiritual Distempers; melancholious Humors abounding in the Body, and Satan busie to stir himself in these

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ſtempers to the weakening the Faith of the Convert, may take advantage to vex the Child of God.

2. Theſe bodily Diſtempers are common both to the unrenewed and to the Regenerat: For, God hath not exeemed His Children from Diſeaſes of Body; for, *the Righteous and the Wiſe, & their works, are in the hand of God; no Man knoweth either Love or Hatred by all that is before him: all things come alike to all, there is one Event,* (or accident which may befall) *to the Righteous & to the Wicked, to the Good & to the Clean, and to the Unclean; to him that Sacrificeth and to him that Sacrificeth not; as is the Good, ſo is the Sinner, and he that Sweareth as he that feareth an Oath.* Eccleſ. 9.1.2. *Saul* the King of *Iſrael* in his melancholious fit, may (by the inſtigation of an unclean Spirit, changing himſelf into an Angel of Light) fall on Propheſieing in the midſt of his Houſe, while he is about to Murther *David*, 1 Sam. 18. 10: and Experience hath ſhewed, that ſome lying in groſs *Sins* while they were themſelves and in their Wits, were found very rude and ignorant in Matters of Religion and things Divine; but ſometime falling in a melancholious Extaſie and Rapture, they could rehearſe a number of Paſſages of *Scripture*, and ſeemed to pray, and to bring a number of Arguments in their praying, as if they had been wreſtling with God for Mercy, of which Scriptures or Words of prayer, they had neither *Senſe* nor Memory, when they came

to themselves after the melancholious Extasie was over, which Fit lasted sometimes an Hour, sometimes two or thereby; all which time they neither did hear nor see the witnesses sitting by, & beholding the Spectacle. On the other hand, Experience hath shewed how far Satan may abuse & hath abust the Phantasie of some holy Persons, in the height of sharp Fevers and Frensies; and what speeches against God and their own Souls, by his Instigation they have uttered. We have an Example in *Job*, who in his hot Fever & painful Boils, like a Man distracted, cryed out, that God was turned an Enemy to him, that He did shoot all His Arrows against him; whereupon in his Distemper he cryed for Death, and cursed the day of his Birth most bitterly. Of which Expressions when he is challenged by his uncharitable Friends, and judged to be nothing but a wicked Hypocrit, he excuseth himself, that when he spoke these Words was not himself, but in a roving Distemper, *Job.6. 26. Do ye imagine to reprove Words, and the Speeches of one that is desperat, which are as wind?*

3. But our purpose here is not to discourse of Melancholy in general, nor what may befall in common to the Godly and the Wicked in melancholions Fits: For this doth require a larger Treatise, and the concurrance both of Physicians and Divines. We purpose only to speak to what the true Convert is obnoxious unto: And when we speak of mixed Cases, wherein both the Di-

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ſtemper of the Body and Brain do concur with the Temptation of Satan, we do not take notice of any light Diſtemper of Body and Mind, which ſuddenly cometh and is ſoon removed, or which the private diligence of the Child of God, in the uſe of the Means, may and uſeth to overcome: Neither do we meddle with Phrenſies and Madneſs; which ſo beraveth the Man of the uſe of common Reaſon, that he cannot underſtand or make uſe of wholſome Advice and Counſel from the *Scripture*, or rightly conceive truth when it is told unto him (for in ſuch a Caſe the Phyſician only is to be called to deal with the Diſeaſed, not excluding the Prayer of the Paſtor and Chriſtian Friends for him) *But* we are to ſpeak concerning more moderat Diſtempers wherein the Afflicted may lay forth his Tentations, and propound the Reaſons which ſeem to ortifie his Doubts, & to diſpute of them, and receive reaſonable Anſwers to his Objections as they are offered unto him. And in a word ſuch a condition of the Mans Mind as maketh him ready to hear and follow the Advice, both of the Phyſician and the Paſtor, as his need requireth. Now it is nottour, that the Imagination of theſe who are of this midle ſort of Diſtemper doth ordinarly fain to its ſelf ſad and terrible Things, and being fired with Melancholious Humours and Tentations of Satan mixed therewith, uſeth to repreſent to its ſelf Gods hot diſpleaſure, Death, Condemnation and Hell, as it were be-

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fore their Eyes; so that it is no wonder, that for the time they doubt whether they can possibly be in the state of Grace. But in special, this seemeth most heavy unto them, that their Conscience in the mean time doth write bitter things against them, and double upon them the deserved Sentence of Condemnation, casting up the particular Sins (possibly repented of, and pardoned) as meriting Rejection from God. And here mainly is the stick.

2. In discerning and curing such Cases, there is great need of wise Circumspection: For, *first*, Information must be had of the Afflicted's Condition, so far as his Friends and Familiars can furnish. 2. The Cure of his Wound must be tenderly gone about, as the Chirurgian useth to do, when he is to deal with the Aple of a Man's Eye. 3. Whatsoever seem at the first, it shall be safest for the Comforter of the Afflicted, not to speak peremptorily of the Man's State or Condition, yea, nor to judge within themselves determinatly about him. 4. But it shall be safest to hear the Afflicted Patiently, to lay out his own Condition more or less confusedly, in moe or fewer Speeches as he is able to express it. 5. What is further to be searched after, by prudent Interrogations, let it be pumped up so far as conveniently may be. 6. So soon as his Condition is clear to the Pastor, or Friend, who is

about

about to help him, let the Speaker unto him, recollect in few Words his Condition as he conceiveth it, and take up his Doubt in a word as shortly as may be, that the Afflicted may perceive, that his Case is well taken up by the Pastor or Christian Friend. For oft-times here is the Cure marred, when the Afflicted conceiveth that his Case is not rightly apprehended, or what is spoken, is not spoken to purpose. 7. Whatsoever his Case seem to be, Christian Compassion must be shewed to the Afflicted, and his Affliction estimat no less than the Afflicted conceiveth of it, but made possible for God to cure it. For, even our Lord in the Resurrection of *Lazarus* groaned in His Spirit, in Compassion toward the mourning Friends, before He gave them the full Consolation. And surely, Compassion doth well become a Physician: For, it is an Addition to the Affliction of the Afflicted, when the Beholder cometh to him, to think little of his pain. 8. Whether the Afflicted seem to be a Convert or not, let him be exhorted by his present Exercise to humble himself before God, and confess his original and actual Sins to God, and fly to the Grace of Reconciliation, and remission of Sins and Consolation holden forth in the Gospel to every self-condemned Sinner, through Jesus Christ our Lord; For, Christ is the End of the Law for Righteousness; when the Conscience is burdened, and the Rod is heavy, the Curse of

the Law, and the Rod of Correction do drive the Man to fly nnto Christ and take His Yoke upon him: And this Course is wholsome and safe, whatsoever be the Afflicted Mans estate, whether he be Converted or not.

5. And as for that special Stratagem of *Satan*, whereby he beareth in the *Sentence* of Condemnation on the Afflicted, and fireth his Phantasie with the continual Ingemination, and inculcating of this fiery Dart, crying over and over again blasphemous Words, charging the Afflicted with the *Sin* thereof, and pronouncing *Sentence* against him, saying, thou art Condemned, thou art a Reprobat, & such like: the Afflicted Man must be informed, 1. that such peremptory *Sentences* are not from the Lords *Spirit* speaking in the *Scripture*, but from the false Accuser of the Brethren; for, God pronounceth not condemnation, but Remission of *Sin* to every one that flyeth to Christ. 2. That he must put difference betwixt *Satans* part in the sinful *Suggestions*, and his own part in rejecting of them, abhoring them and grieving for them. 3. That he must put a great difference between his Imagination (or Phantasie) and his Conscience, between the voice sounding in his Phantasie, whether he will or not, and the *Sentence* of his well informed Conscience approving, or disallowing what is offered unto it to be chosen or refused, consented unto or dis-assented from by the Conscience, judging according to the Rule of Gods Word: For, a Sentence

tence of words may be ſuggeſted to the Phantaſie, repeated and obtruded upon the Phantaſie a thouſand times, which the Conſcience may and ſhould refuſe, and reject a thouſand times. We know by experience, that a *Sentence* of Words may by oft repeating in the Ears of a Parret and other Birds, take ſuch an impreſſion on the Phantaſie of the Bird, that it ſhall repeat vocally the words one by one, and pronounce them diſtinctly, as if that *Sentence* had been the work of its own invention: So alſo we ſee, that by frequent repetition of any Whiſtle or Song, the Phantaſie of ſome Birds may be ſo beaten and informed, that they ſhall chant the ſame Song over and over again, and make it as if it were its own. Now Phantaſie and Imagination being a thing common to Man and Beaſt, it is certain that the Phantaſie of a Man may be wrought upon, and ſtamped with the like Impreſſion. And this much as Experience teacheth us, doth befal Men: For when a certain Song or Tune is ſung in our audience, and is often repeated, our Phantaſie before we be aware, uſeth to repeat the ſame Song or Tune, or quietly whiſper the Notes and meaſure of the Song or Tune: And after our Judgment hath obſerved this work of the Imagination, we can hardly ſtay our Imagination or Phantaſie, while we are about other ſerious Thoughts from its ſecret ſowthing of the meaſures, and Notes of the Song: For, Phantaſie will not be ruled by the Laws of Reaſon, more than

than the outward Senſe of Seeing can be hindered from obſervation of what it ſeeth, whether pleaſant or diſpleaſant. What wonder is is then, that Satan who hath great influence on Mens Imagination, doth make ſo deep impreſſion on it by continual iteration, that the Afflicted ſeems to himſelf to own thoſe Blaſphemous Suggeſtions as his own Thoughts, and as the Voice of his Conſcience, and yet they are indeed nothing but *Satans* Whiſtling, and falſe Sentences preſſed on the Man's Imagination? And put the Caſe, that his deluded Mind ſhould take them for the juſtly deſerved Sentences of the Conſcience, yet are they only the voice of the Conſcience ill informed, not judging of the Matter according to the Rule of God's Word, which doth not impute *Satans* Suggeſtions to the Soul afflicted by them, and mourning for them. And ſo much for ſolving of the Doubts of the true Convert concerning his ſtate in Grace and Regeneration.

THE THIRD BOOK

CHAP. I.

Concerning some Premises.

WE have handled some Examples of those Cases of the Conscience of a Regenerat Man, wherein his State whether he be converted or not, is brought in question. Now follow some Examples of those Cases which concern his Condition. In which Cases, albeit the state of the Convert, be not at the first brought in question, yet his Conscience may be deceived, and miscarry for a time to his Detriment. Of which Cases that we may speak the more clearly, some Considerations must be premised and taken along with us.

1. A Man's State and his Condition sometime are taken in a larger Sense indifferently for the same thing as when we say, that all the Regenerat are in a blessed State or good Condition, and

and that all the Unregenerat are in a miserable state, or in an evil condition: but when we put difference betwixt these two in a more strict Sense, a Mans state is that relation of his Person wherein he standeth either as a Child in Grace, or as a Child of Wrath. In which sense every Convert is said to be in the State of Grace: And every Unregenerat Person is said to be in the state of Wrath, judicially declared such in Scripture.

But the condition of a Man in his present moral Disposition in order to his exercising of Vertue or Vice better or worse. In which sense the Renewed Man, or true Convert, is said to be in a good Condition, when he is going about the Duties of Religion and Righteousness as becometh a renewed Man; and is said to be in an ill condition when he is otherways disposed, and exercised for the present. And in this sense an Unrenewed Man, is said to be in a better or worse condition for the present, in comparison with other Unrenewed Men, or with himself at another time. In which sense, *Mark*, 12. 34. Christ speaking to the *Scribe* who answered him in all things discreetly, saith, *Thou art not far from the Kingdom of Heaven.* The condition for the present of this *Scribe*, was better than his Fellows, and better than his own at another time, and yet his Person was in the state of Wrath, because he was not entered in the state of Grace, or in the Kingdom of Heaven, howsoever he

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was not far from it. In this more strict sense the judicial state of the Mans Person is fixed so long as the judicial Sentence of the Judge (binding the unconverted to the Curse that is pronounced in the Law, or in the Gospel, loosing the Converted from the curse) doth stand.

But the moral Disposition, and the Condition of the Man, whether in the state of Grace or Nature, is variable and changeable to the better or worse, in comparison with others or himself at another time. Whence it is, that one and the same person may be in a better or worse Condition, his state remaining the same, to wit, Good if he be renewed, and Evil if he be still in Nature unrenewed.

2. But here we are about the Condition of the renewed Man only, which may be better at one time, and worse at another time, as his Disposition and Carriage, in order to the Duties of Religion and Righteousness, falleth out to be better or worse, according as his Actions and Behaviour are more or less conform to the revealed Will of God, and as his Conscience doth its Duty more or less commendably. Sometimes his Conscience upon good Grounds speaketh good to him, while he studieth to walk before God unto all well-pleasing, and then he may say with the *Psalmist*, *Ps.* 26. 12. *My foot standeth in an even place, in the Congregation will I bless the Lord.*

To this good condition we need not say much, because there is no present Disease which calleth for Cure of this Case. Only it is for the Child of God in this Case necessary to observe Dyet and Exercise to mantain his good condition, and to watch over his Heart and ways, that he may continue and go on therein. All that we have to deal with, is the ill Condition of the true Convert, when his Conscience doth deceive him, or doth not discharge its Duty: For in this case only Remedy and cure is called for.

3. As that condition wherein the Convert is best pleased with himself, is not always the best; so neither is that Condition wherewith he is worst pleased, alwayes the worst: But that is the best Condition, wherein the holy Spirit doth most bear down the power of Sin, and advance the work of Sanctification of the Man; and that Condition is the worst, wherein Sin most prevaileth. And as the Goodness of a Man's Condition, is not to be estimat by any eventual Accident, but by its own Nature and proper effects: So the Illness of a Mans Condition, is not to be estimat by any eventual Accident, but by its own Nature and proper Effects, as God in the Scripture giveth Grounds of Judgment of a good or ill Condition: For otherways, by the default of the renewed Man, the best condition may degenerat in a very ill Condition. As when a Man doth abuse divine Consolations, and after receiving of the renewed Earnest of

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the Inheritance from the holy Spirit, groweth carnally secure and negligent in his Duties, or when after some gross pollution of himself in Body or Soul, having grieved the holy Spirit, he doth not humble himself as became him, but by Satans Suggestion of wicked thoughts against God and His former work in him, doth fall in suspicion of all former gracious Operations of the Holy *S*pirit in him, and mis-calleth all these former experiences; and in his Tentation esteemeth and nameth them, among Satans Delusions, or else at least suspecteth and feareth they shall prove no better than such. On the other hand, the worst Conditions of the renewed Man, by the Wisdom, Mercy and Power of God may be turned to advantage in order to Gods Glory, and the renewed Man's Salvation, as the Experience of the *Psalmist* doth shew us, *Psal.* 116. 3. 4. &c.

4. An evil Condition is so called, either 1. in respect of the Evil which the Convert not only feeleth really, but laments it seriously; or, 2. In respect of the Converts estimation only, who laments his good Condition without cause; or, 3. in respect of a real Evil, which the Convert lamenteth not at all, but lyeth under it securely. Of the *First* sort is the Condition, of the Convert when he seeth his own Blindness, Nakedness and Misery, the hardness of his own Heart and the Deceitfulness of it, and doth fly for remedy thereof to Christ the true Physician,

to cover and cure all his diseases. This Condition is evil only in respect of felt Evil, but in respect of the Converts making the right use of the Discovery of these Evils, and flying into Christ for relief therefrom; it is a good Condition, because the diseased Convert carrieth himself well and wisely in this Exercise. Of the *Second* sort is the Converts condition, when his Faith is put to Trial by manifold Afflictions and Tentations, and he conceives himself to be in a very evil Condition: wherein he ought not to afflict himself, but to judge this Condition to be a good Condition, according to the Apostles Exhortation. *Jam.* 1. 2. 3. *My Brethren, count it all Joy, when ye fall in divers Tentations, knowing that the Trial of your Faith worketh Patience.* Of the *Third* sort is the Condition of the Convert, who when (for Example) he feels himself unapt and unable to Pray, or Praise or discharge any duty heartily, doth not trouble himself with this his ill case, but either layeth by the doing of the Duty, or doth the Work negligently and prefuctoriously, and pleaseth himself in so doing for a time. This condition is evil indeed, both in respect of his spiritual Diseases, and of his sinful slighting the Duty of seeking relief thereof.

5. For rectifying the Judgement of the Conscience in any or all of those Conditions, first Let Difference be put between the *sinful Diseases* and Distempers of our Spirit (which are evil

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ndeed) and the discovery thereof unto us, which is a Benefit in it self, and a Gift of Eye-salve bestowed by Christ upon us, and *the right Use* of that discovery by flying unto Christ, which is yet a greater Blessing, even the work of God drawing us to the Saviour of Souls the Remedy of every Evil. *Secondly*, let difference be put between *Tentation* or Trial of Faith, and *yeilding* to Tentation under Affliction. The observation of Tentation offered to make us depart from the Truth in Trial, is a matter of joy, but yeilding is a Sin, and matter of sorrow indeed: *Thirdly*, let difference be put between *grief of Mind*, or Heavinesse in Affliction, and *Anguish of Conscience* for Sin committed; For a Man may have a grieved Mind, and a quiet Conscience at one time. *Fourthly*, let difference be put between our *sinful Sickness* of Indisposition to spiritual Duties, for which we should be humbled, and Gods *dispensation* for the time, partly chastising us with a less and more sparing measure of Ability for these Duties, and partly teaching us thereby to make better use of Christs Offices for pardon of Sin, for helping & healing our Infirmities, than we have made. *Fifthly*, let difference be put between *Gods* part & *Satans*, the *Worlds* and *corrupt Natures* part, and the part *of the new Creature*. God's part is ever Wise, Holy, Just & Gracious, tending to bring His Children unto a good and better condition; Satan, the Worlds and the Flesh, or corrupt Natures part, is to procure and hold on, and

make worse an evil Condition; and the part of the new Creature, is variable, as it falls forth in the Battle against the Flesh, which lusts against the Spirit, and it against the Flesh; so that neither of them have the Victory always, till the Warefare be ended, and Grace be crowned with Glory, for and through Jesus Christ our Lord. These Differences being observed, the Conscience may discern between a good or evil Condition so much the better.

6. One and the same Convert may observe in himself, if not all, yet the vicissitude of the most notable Changes of a spiritual Condition, as may be seen in some, especially of his Ministers, of whose Exercises he is to make use for the Consolation of his afflicted People; which Ministers may say with the Apostle, 2 *Cor.* 1. 6. *Whether we be Afflicted, it is for your Consolation and Salvation, which is effectual in the enduring of the same Sufferings, which we also suffer; or whether we be comforted, it is for your Consolation and Salvation.*

7. Sundry Converts may be diversely disposed and exercised about the same evil or spiritual Disease: For one, under the observation of his evil Case, may wrestle against it, and not call his own blessed state in question; another, under the same Disease, may fall in question and doubt, whether he who is in such a condition, may be a true Convert or not, and his Person in the state of Grace or not; yea one and same Convert, in the beginning of his ill Condition,

dition, while he first entereth in conflict with his evil Condition, may for a time look upon himself as a true Convert, notwithstanding of his present ill Condition; but afterward when he findeth his evil condition to remain, and not likely to be removed, he may fall in doubt about the *state* of his Person, whether he be a true Convert or not. In which case let him make use as is said in the former Book.

8. The variety of Changes of the Conditions of the true Convert, ariseth from the variety of the Causes thereof; As for Example, 1. sometime in the Warefare between the flesh and the Spirit, the new Creature prevaileth, sometime corrupt Nature: and both of them prevail sometime more sometime less, whence vicissitude of Changes of Condition cannot but follow. 2. Sometime Satans Temptations, setting on in his Assaults more or less furiously, or more or less subtilly, do make diversity of Conditions, as Satan is more or less wisely resisted. 3. Sometime the Lord hideth His Countenance from His Child more or less, sometime in Adversity, sometime in outward Prosperity, as His Wisdom findeth it meet for the welfare of His beloved Children.

9. Sometime the Conscience doth discern an evil Condition, and doth give forth a right Sentence about it. In which Case, let use be made of the ordinar Remedy of Sin and Misery. As 1. let the Afflicted search into the Causes which

have procured his evil Condition, as the Lord after Prayer shall furnish light. 2. Let him acknowledge his Sin and ill Deserving, and the Lord's holy, wise and righteous Dispensation. 3. Let him grow in Humiliation, & Diffidence of his own Wisdom, Ability & Righteousness. 4. Let him renew the exercise of his Faith in Christ for pardon of *Sin*, for mortifying the roots of it, and for letting forth His helping Hand for ability to make him watch over his own Heart and ways, and to bring forth good Fruits.

10. When the Converts Conscience faileth in right judging of its own ill Condition. 1. It either taketh an ill condition to be good, (and in this Case it is silent and saith nothing, but lyeth secure and well pleased without Cause) or, 2. it judgeth a good Condition to be altogether bad, or at least not so good as it is indeed; or, 3. It doth not distinguish a good or ill condition simply from a condition partly good and partly evil: or, 4. It stands in doubt what to judge of the Mans condition being uncertain what to pronounce of it, till light dispel the Mist and Confusion wherein it lyeth for the time. Let us instance some Cases and Examples in every one of these four kinds.

CHAP.

CHAP. II.

Wherein is handled, the Case of such as are fallen from their First Love, and are well pleased in this Case.

THe first Rank shall be of some Cases, wherein the Conscience of the Convert is deceived, by judging the Man's evil Condition to be good enough.

It cometh to pass sundry times, that the renewed Man seemeth both to himself and others also, to go on in bringing forth external Fruits of new Obedience, when in the mean time his love to Christ is much abated and cooled toward Him, in comparison of the fervency which in his first Conversion he had: Whence it cometh to pass, that his works in his Calling are discharged without that Eye and Affection toward Christ, which sometime he carried toward Him; for, in the beginning of his Conversion, when Remission of Sins, Reconciliation with God, & the blessed Change made in his state through Christ, was green & fresh in his present sense, how dear Christ was unto him cannot be expressed; but this Fervor oft-times doth cool, when his wonted Estimation of Christ is not entertained, as appeareth in the *Galatians*, who at their Conversion were carried such a measure of Love toward Christ, that if it had been possible they would have plucked out their own Eyes & given them to the Apostle *Paul* for Christs Cause, *Gal.* 4. 15, and yet this Love did soon cool, both to-

toward Christ and the Apostle. It cometh to pass also oft-times, that the renewed Man contenting himself with the Seal of the holy Spirit, and the Consolation which once he felt, resolveth to go on in the discharge of Christian Duties in his Calling, and either doth not observe this cooling of his Love to Christ, or layeth it not to Heart, but pleaseth himself in this condition, as sufficient to carry a converted Man to Heaven. And so usually three faults do concurr in this Sickness, The *First* is a notable Defection from aiming at the measure felt in his first Love at his Conversion: For we speak not here of daily Distempers which the Convert doth mark and mourn for, and is about to have healed by bringing his Wounds unto Christ to be cured in the exercise of Faith and Repentance daily. The *Second* is the not observing of this decay of Love, or the Mans ignorance of his Duty to entertain Communion with Christ in the sense of his daily Sins, Wants & wounds; for the removing & curing whereof, Christ is to be loved daily no less than at the Man his first Conversion. The *Third* is, the Mans being well pleased with this Condition so long as his Conversation is blameless, whereof we have an instance in the Condition of the *Ephesians*, *Rev.* 2. whose Labour in the work of the Lord, zeal against Hypocrites, Patience in Troubles for Christs cause is commended by Christ. But He reproveth them; First, because they had left their first love,

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and did not only come short of the Measure of their first Love, but did not lay to Heart this Sin, did not repent it, or take course to have that Measure recovered; *thou hast left*, or laid down, *thy first love*, that is, 1. thou hast remitted and come short of that measure of Love which formerly thou had. 2. Thou hast not been displeased with thy self in this thy Defection. 3. Thou hast laid aside the Care of recovering the measure of thy former Love. This Condition is very dangerous; as is manifest in the experience of the *Galatians*, who falling from their first Love, did cast themselves open to Superstitions and Errors, and in danger to be cut off from Christ, by their defection from the Faith of the Gospel once received. The Reasons for which we say this Defection in Love is Dangerous, are three; The *First* is this, the greatest measure of Love to Christ and rejoycing in Him is less than His Excellency and Merit at our hands doth deserve. If therefore we shall slide from our Duty in aiming to hold up this measure of Love to Him, which we have once attained, and cease to grow therein, (because his new Mercies are daily letten forth upon us from day to day) in effect, we judge our first Love hath been too too vehement, and so Christ is lightly esteemed of, as if He were not still to be loved with all our Mind, Heart and Strength. The *Next* Reason is this, when Love to Christ, to His Ordinances and Sanctified ones, beginneth to relent and

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cool, incontinent the external exercises of Religion and Righteousness begin to fall short of this principal of Love, and to go on more and more slowly, and so peece and peece to decay: for, as when a Tree is smitten in the Root, it may retain for a time green Leaves, but after a time it withers, and neither beareth ripe Fruits nor Leaves: So also in the Exercise of Piety and Righteousness, if Love toward God our Redeemer, and Delectation in His Service, and Obedience inwardly be diminished, it may readily come to pass, that the very outward Works, yea and the Profession of Duties due to Christ, be taken away also: and this is the judgment wherewith Christ doth threaten *Ephesus, I will come upon thee, and remove thy Candlestick out of his place except thou repent* Rev. 2. 5. The *Third* Reason is, because Christ, Who is altogether Lovely and Love it self, the very Son of the Fathers Love, is a jealous God, and cannot long endure not to be met with Love from them to whom He hath manifested His Love. ThereforeHe doth make hast to correct this slighting of His Love, and to manifest His Wrath against these that ly still well pleased with themselves under this Condition, *I will come unto thee quickly* (saith He) *and remove thy Candlestick.* Rev. 2. 5.

2. That the Conscience of the true Convert, who is lying in this Condition, or is declining from his former measure of Love, may discharge

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its duty more easily and solidly, it is needful that the Man, being convinced of his Fault, first consider how reasonable it is that he should return to his first Love, or formerly felt measure of it: For, the forgiveness of his manifold *Sins*, wherein he lay before his Conversion, for the translating of him from Darkness to the glorious Light of Christ's Kingdom, should never be forgotten; the Proof which he hath gotten by his Conversion, that Christ hath loved him and given Himself for him, should be always called to Mind with hearty Affection; the great need of Christ wherein he standeth for renewed pardon of *Sins*, for furnishing him with His Spirit to mortifie the Deeds of the Flesh, and to bring forth more ripe and abundant Fruits of new obedience, should bind him to abide and grow in his Love. *Secondly*, let him consider how useful and profitable unto us, is fresh green and growing Love unto Him; for, love to Him makes us frequently to think of Him, frequently with delight to speak of Him, to seek after more & more near-communion with Him, to have our Conversation with Him in Heaven, where He sits at the right hand of the Father, & to live in Heaven where our Love is, more then where we sojourn in this World. Love makes us love what He loveth, & hate what He hateth; love sharpens our desires after God in Christ, kindles and inlarges our Affection toward Him, as the beginning of the 63. *Psalm* doth make evident. And if the Lord shall seem to with-

with-draw Himself. Love makes the true Convert follow hard after Him, *Psal.* 63. 8. Love makes bold to encounter all Difficulties and Troubles which may meet us in the course of following after Him; much Water cannot quench Love; in God's Service Love keeps a Man unwearied, strong and stout against his Enemies, in Suffering patient, in Profession sincere, in pursuing Duties constant, in all Conditions submissive, and after evidencing of his Affection with the *Psalmist*, (*Ps.* 116. 12.) to say with the same *Psalmist*, *What shall I render to the Lord for all His Benefits toward me? Ps.* 116. 12. *Thirdly*, let the Convert who is begun to cool in his Love to Christ, call to remembrance what a Felicity he felt when he entertained love to Christ, when the loving Kindness of the Lord was better to him than his Life, and Sin was more formidable than Death, when God's Commandments were not grievous, but the joy of his Heart, when God's Word seasoned and sanctified his bitterest Afflictions. *Fourthly*, let him consider at what a Loss he is of many spiritual comforts, whereof he hath deprived himself, and in how many Sins (of omission at least) he hath fallen, since his declining from his first Love, and what Miseries he hath drawn upon his own Spirit at least, if not also temporal Chastisements joined therewith: and after comparison of his condition when his Love was fervent, with his present Condition, since his fall from his sometime-measure of Love, let him

him humble himself before Christ, & fly in unto His rich Grace, as a true Penitent, and let the Fear of Wrath, in case he set not himself to recover what he hath lost, hold him up to his Duty: For this is the Remedy which Christ Himself doth prescribe, *Rev.* 2. 5, 7.

CHAP. III.

Concerning the Converts sinful conniving at, and tolerating of, the Errors and Transgressions of others.

THE Law of Love toward God and our Neighbour, layeth a Tye on us to procure and promove the Well-fare and Good of all Men, according to our place and power, and to hinder the Provocation of God, and Sins of our Neighbour, according to our place and power. And to this end the Lord hath said, *Levit.* 19.17. *Thou shalt not hate thy Brother in thine Heart, thou shalt in any wise rebuke thy Neighbour, and not suffer sin upon him. Cains* Answer to God, saying, *Am I my Brothers keeper?* doth not beseem the child of God: And yet some of the Lord's renewed children in some cases, do seem to themselves to have done their Duty sufficiently, if they for themselves profess the Truth, and do in their own personal carriage, what they conceive to be right, albeit they tolerat others to profess, teach and practise what is false and dangerous, and pernicious to themselves and others. This fault may befall not only Magistats and Pastors, Parents

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and Masters of Families, Children and Servants, but also be found in all and every one, who defend or excuse such an ungodly and dangerous Toleration, which may Provoke God to wrath, and insnare many in a course of Sin. The Pretences, Excuses and Deceits, whereby Men delude themselves in this Sin, are the same which the Patrons of loose and licencious Toleration of every Error in Religion do make use of, to wit, that Mens Consciences must be free in the Matter of Religion, and noways be urged to use all means which may give them right information, and restrain their Expression and Practise, which may infect, pervert or insnare others among whom they live: For, say they, God's People must be a willing People, and God only is Lord of the Conscience: and a curbing of Mens Profession and Practice, serves not to make Men Religious, but Hypocrites also, and such like other pretences; but no Excuse of this sort can justly hinder any, who is in any place of Authority or Power, or Relation to be active, or concur to extinguish the incendiary fire which may devour the House of God, and Kingdom wherein they live: For whosoever have power over others, and do not put forth their power to curb and repress those who lay a stumbling Block before others, do not only not impede the growing Contagion and Infection of the Body wherein they live, but also in effect do countenance, protect, and promove the spread-

spreading of the Contagion of Error and Wickedness which they do tolerat, yea and private Persons who do not lament the Sins of such as do destroy themselves and infect others, and do not mourn for the Sins of them also who should repress the Contagion, do make themselves accessory to these spreading Evils. It is true, many Excuses might here be alledged, which we leave to those who have answered the Objections of ungodly Toleration But the truth is, the fear of worldly inconveniences oft-times doth more prevail for giving way to licentious Toleration, then the fear of Sin and Wrath of God doth prevail for discharging of Duty.

This was the Sin of the Church of *Pergamus*, which did not take order with, and repress the seducers of the Lords people and their followers within their jurisdiction, *Rev.* 2.14. 15. *I have a few things against thee, because thou hast there them that hold the Doctrine of* Balaam, *who taught* Balack *to cast a stumbling block before the Children of* Israel, *to eat things sacrificed to Idols, and to commit fornication. So hast thou also them that hold the Doctrine of the* Nicolaitans; *which thing I hate.* This was the Sin which Christ did reprehend in the Church of *Thyatria*, Rev. 2. 20. *I have a few things against thee, because thou sufferest that Woman* Jesabel, *which calleth her self a Prophetess, to teach and seduce My Servants to commit Fornication, and to eat things sacrificed to Idols.*

2. For Remedy againſt this Evil, 1. Let us verſe our ſelves well in the Law of the Lord revealed in holy Scripture, that we may know well what are the Duties which God requireth of every Man in his ſtation, and what Vices He forbids, leſt we miſtake Vertue for a Vice, or Vice for a Vertue. 2. Let us beware of raſh Cenſuring and licentious Carping at Mens Infirmities, as the Apoſtle *James* giveth Commandment; *My Brethren, be not many Maſters, knowing that we ſhall receive the greater Condemnation; for in many things we offend all.* 3. Let us earneſtly contend for the Faith which was once delivered to the Saints, *Jude*, *V.* 3. leſt Seducers draw away the Lord's People from the Truth of Chriſt. 4. Let every one conſider his ſtation, place and power given to him, and prudently go about the amending of other Mens Faults, and his own alſo: For otherways, a good Duty may be marred in a Man's Hand, by imprudent managing thereof. 5. Let a Man reſolve to meet with Difficulties, in curbing falſe Doctrine and ſcandalous Practices, and as a wiſe Warior to behave himſelf ſo, as he may obtain the Promiſes which Chriſt hath promiſed to the Victorious. *Rev.* 2. 17. 26, 27. For it is much better to diſpleaſe Man for his good and others, than to diſpleaſe Chriſt, and make our ſelves Partakers of other Mens Sin and Judgement, and the true Convert will eaſily make the choice.

CHAP.

CHAP. IV.

Concerning the Case of the True Convert, falling asleep in carnal Security under guiltiness of fleshly Pollutions, and dreaming himself to be in no ill Condition.

SOmetime the Flesh so far prevaileth against the renewed work of the Spirit in Converts, hat not only they are overtaken in a Fault (*Gal.* . 1.) but also are, as it were, taken captive and ed away for a time by the Lusts of the Flesh, nd near-by recalled unto the Servitude of some vicked Concupiscence: In which condition, it s possible they ly sleeping a long time, till God vaken them out of their deadly Lethargy. And his condition, alas! is very oft to be found to he Dishonour of Christian Profession, in these hat have begun to live blamelesly, and have fallen back to the filthy Pudle of their old Converation, whereby they draw upon themselves and heir Families, God's Wrath and sad Judgements: Of this Disease we find there were not a few to e found in *Corinth.* 2 Cor. 12. 20, 21.

2. The Causes of this fearful Condition are manifold, and cannot easily be condescended upon: For many Defects and wicked Motions of he Heart, do usually concur with the neglect f Duty, and commission of actual Sins, against he direction of the Conscience, at least without the Remorse of Conscience and true Repentance, before this fearful Condition fix it self

ſelf on a Man; and of this ſinful Sickneſs, there are ſundry degrees. The *Firſt* is, when the Worſhip of God and Obedience of His Precepts is performed perfunctoriouſly, as when the Confeſſion of Sin, is without ſorrow for Sin, or remorſe of Sin in particulars; when Prayer is made without earneſt deſire, to obtain the requeſt; when deprecation of Wrath is made without fear of Danger; when Interceſſion is made without Sympathy and Brotherly Affection; when Thanſgiving is offerred without Eſtimation of the Benefit received; when ſinging of Pſalms is diſcharged without Melody, and Harmony of the Heart, when Conference of holy Subjects, is not entertained, or diſcharged ſlightly, and without reverence; when the hearing of the Word is without Attention of the Mind; when the reading of the Scripture is followed without Endeavour to Profit thereby, without the Obſervation of the Will and Providence of God for Edification, when the profeſſion of Religion is without Zeal and Fruits ſuitable as occaſion doth offer: whoſoever doth reſt well pleaſed with himſelf in this caſe, he is overtaken by this Malady.

The *Second* Degree is, when this Evil goeth further on, and doth defile the outward Man: as when the Tongue is not bridled, the Man doth not take heed what he ſpeaketh, but lets idle Speeches, profane and rotten Communication fall out of his Mouth, which do not only [illegible] unto Edification, but alſo to corrupt the Hear-

Hearer. And he that pleases himself in this Case, declares his Religion vain in so far, *Jam.* 1.26

The *Third* Degree is, when this Evil breaks forth in grievous scandalous Practices, as in the open profession of some Error, in making or fomenting a Schism, in Contention, Emulation, Envy, Drunkenness, Laciviousness, Fornication, or such like: for here dead works do openly appear, and the Garment of Christian Profession is openly defiled. This seemeth to be the condition of many in the Church of *Sardis*, in whom beside the Profession of Christian Religion, little spiritual Life was to be found. And therefore Christ the Searcher of Hearts calleth them dead or ready to die, *Rev.* 3. 1. 2: *Thou hast a Name that thou art living, but thou art dead*; or in a deadly condition tending to Death certainly to follow; if it be continued in from which condition our Lord doth except some, who had not defiled their garments, but so carryed themselves as their Conversation was answerable to their holy Profession, *Ver.* 4.

That this deadly Sickness may be cured, 1. it is necessary that the Conscience of such a secure Sinner, be wakened both by others and by himself, and that by setting his Sins before his Eyes, together with the Merit thereof, and the Wrath of God kindled against him, and Destruction at hand if he do not speedily repent him. 2. Heed must be taken of Satan's Wiles,

that the wakned and convicted Sinner despair not; for in this Case there is no small danger of it, when he who had given his Name to Christ findeth himself to be in Satan's Camp and Service and wearing the Badge of Satan, in giving so publick Scandal to the People of God. 3. What soever spunk of Faith or Hope, or Repentance, or desire of returning unto God, and setting himself against all Sin hereafter, is found in such a Person, must be entertained and fostered, lest that little sponk be extinguished which is ready to dye. 4. Let him call to mind the Word of God, whereby he was first moved to turn unto God, and to consecrat himself to the Service of Christ, and let him compare his sometime better Conversation, with his late Pollutions, that he may be ashamed, and hast himself in unto nearer Fellowship with God, from Whom he hath so filthily and fearfully made defection. 5. Let him be upon his guard & watch over his Heart, lest he be over-taken again by the Tentations of Satan, his own corrupt Nature, and the enticing Example of the World, lest he perish in his Transgression, if he shall again provoke the Lord. 6. And last of all, let him set before himself the ample Promises which Christ hath make to a victorious Wrestler of this kind. *Rev.* 3. 5. *He that overcometh the same shall be cloathed in white Rayment, and I will not blot out his Name out of the Book of Life*, &c.

CHAP. V.

Concerning the Convert's pleasing himself in his luke-warm condition.

IT cometh to pass sometimes, that the true Convert, being as he conceiveth sure of his own Salvation, becometh negligent in the Matter of his Sanctification, and Worshipping of God in the Spirit, and turneth himself about to his own ease, and following of what he thinketh lawful: For, because he conceiveth he hath a sure Grip of Christ's Grace, and of the Gifts and Benefits flowing from Him, so as he needs not now to vex himself in the Exercises of Religion as sometime he did when he was not sure of his Reconciliation with God: Therefore he judgeth it sufficient, if he do follow the Exercises of Religion more courtely, eschew gross scandalous Outbreakings, do some works of Alms and Charity, as he hath occasion, and follow the Works of his Calling blamelessly, giving the rest of his time to be spent in worldly Cares, Ease of his Flesh and lawful Recreations. In which condition he pleaseth himself very well, as if he had attained the way of Christian Felicity both in Soul and Body: For he misseth nothing in Matters spiritual and necessary to Salvation, he is Rich and hath need of nothing. Whereupon he troubleth not himself to grow in Sanctification, or to set others on work, for adding one Vertue to

another, if they trouble not the Peace of the Church, or do not disgrace Religion by a scandalous Life: If any Man in Christs matters, will be more earnest then his Neighbours, he doth not find fault with it, but let him be as diligent as he pleaseth, for he resolveth not to oppose any Man in Christ's service, nor to press any Man to mend his pace in Christs way: and to say the matter in a Word, he is a luke-warm Man, neither a real and feckful Friend to Christ, so long as he lyeth in this condition, nor yet an open Adversary of Christ or His wayes. In this Sickness readily do they fall, who after that the pains of their New Birth, and Difficultys in their Reconciliation are past, do impudently lay hold upon their Liberation from the Terrors of the Law, and dream of so sweet rest in their Conscience flowing from the Gospel (as if now their Enimies being all put to flight, and their Bonds wherewith they were bound, were all looséd, broken and laid aside) they might compose themselves to Security and Sleep, when indeed they should stand upon their Watch and upon their Guard, lest some other way the Enemy should set upon them, and catch them in new snares and Straits, as the Apostle doth fore-warn. *Ephes.* 6. 13. 14. This was the condition wherein some Converts in the Church of *Laodicea*, Rev. 3.15. 19. were fallen: for albeit we do not think, that all these who are charged for Luke-warmness, were Regenerat, yet we cannot judge that

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all the Regenerat and true Converts, were free of this ſickneſs, when we ſee Chriſt profeſſing His Love to the luke-warm, and out of love directing His Reproof toward them, whereby He doth invite them to Repentance, and to return to that ſweet Communion with Himſelf, which they did not follow after, for the time. And to make it appear, that true Converts might fall in this Luke-warmneſs, He giveth warning to all that have Ears to hear, to hearken unto what the Spirit doth ſpeak unto the Churches.

As for Remedy of this Sickneſs, this lethargy is hardly cured, except the Patient be firſt caſten in a Fever (as it were) by the wakening of his Conſcience. To this end let the Luke-warm conſider with himſelf, how the Majeſty and excellent worth of Chriſt hath been ſlighted by this his Lake-warmneſs, wherein he hath by his fleſhly Security made no account of the ſpiritual Riches of Chriſt, Who hath Redeemed his own from Sin and Wrath everlaſting, that they may with full benſal of Affection ſerve Him. 2. Let him conſider, how intolerable this Diſpoſition of Luke-warmneſs is unto Chriſt, Who prefereth the open Hoſtility of Aliens, to the Luke-warm condition of thoſe who profeſs for Him, and hath declared He will not comport with them, but ſpew them out of His Mouth, except they ſhall ſpeedily Repent. 3, Let him conſider how many and ſad Plagues of Heart he lyeth under if he examine himſelf well,

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which may certify him of the Flame of God's Wrath ready to follow on the ſmoak of begun ſpiritual Plagues. 4. Let him be ſpeedily humbled before the Lord for his vain gloriation of Self-perfections, and ſuppoſed need of nothing, when indeed he is Blind, Naked and Miſerable. 5. Let him lay hold on Chriſt's Love and Care of him in calling him to Repentance before further Wrath ſhould break forth, and take the Offer of renewed and more intimate Communion with Him, and enjoying theſe precious Promiſes, laid up for the victorious Wreſtler againſt this ſinful Diſpoſition: For this is the proper Remedy which the Great Phyſician preſcribeth for Healing this deadly Sickneſs, *Rev.* 3. 17, 18.

CHAP. VI.

Concerning ſuch Converts as lean unto the Props of carnal Confidence, and pleaſe themſelves in this Condition.

OFt-times it comes to paſs, that true Converts, while they conceive that they truſt in Chriſt only, are found to lean too much on their own Worth and Strength, and Graces beſtowed on them. In which condition, by ſo much as they are well pleaſed with themſelves, they do in ſo far diſpleaſe God, and do provoke Him to Jealouſie, & they who are moſt overtaken with this Sickneſs, are moſt ſenſeleſs of it, and are moſt malcontent, that any Man ſhould ſuſpect them

them to be in an evil condition: Yea, and they conceive, that no Man is able to convince them of Self-confidence, and here they ly over till God bring them to Trial, wherein their Mistake is made clear unto them. Their Trial ordinarly cometh by some Affliction, by some powerful Tentation, and by some degree of felt Desertion: For this Sickness, as it is contracted by Prosperity, so it is fostered and hid by Prosperity, till the Prop of their carnal Confidence be shaken by unexpected Adversity. Of which purpose, that we may speak the more clearly, we shall point forth two sorts of this carnal Confidence, & shall shew the difference of these two sorts, by the difference of these two Pillars whereupon carnal Confidence is upholden. The *One* is the common Benefits, which God doth ordinarily bestow on Good and Bad, Renewed and Unrenewed Persons. The *Other* is, some observable measure of the Operations and Fruits of the holy Spirit.

As for Confidence in the common Benefits of God, sometimes true Converts fall too much in love with earthly and temporal Benefits, do seek too much after them, embrace them greedily when they obtain them, rejoice too much while they enjoy them, fear too much to loss them, and mean time do not perceive the excess of their Affection about them: and if they be charged as in any measure guilty in this case, they will not acknowledge their Fault, but go a-

about to purge themselves of this sort of failing saying, we know our Duty, that if Riches increase we should not set our Heart thereon, that we should not love too much our own Children, Parents, Parties, Friends and comfortable Relations, that we should not delight too much in prosperity nor glory, in the common Gifts and Enduements of the Mind, wherein ungodly Men may excell, and go for above us; that we should not affect too much the favour of Men, or esteem too much of being honoured of Men. They will also readily confess, that they are not far from the danger of being drunk with Prosperity, and falling into the sleep of carnal Security, and leaning too much weight on this weak Pillar of Creature-confidence; But for time bypast they are ready to avert, they have been very cautious, lest they should fall in this Fault, and for time to come that they hope to watch against all Snares of this sort, and so they think all is well; but when it doth please God in His wise dispensation to change their outward condition, and to turn their external Prosperity in Adversity; when God takes away the comfortable benefits which He had bestowed on them, & brings upon them some sad calamity, incontinent they are in the dumps, and sit down astonished, they begin to call Gods love in question whereof they boasted before. Thus their Faith discovereth its weakness, and the mixture of carnal confidence with their Faith doth clearly ap-

pear, which before did lurk as droſs doth in the Gold or Silver before it be purified, which doth give the Maſs a greater Bulk without greater Worth or Price. This Infirmity and Miſtake the *Pſalmiſt* did obſerve in himſelf, *Pſal.* 30. 6. 7. *In my Proſperity I ſaid, I ſhall never be moved Thou didſt hide Thy Face and I was troubled.* This Infirmity of the Convert, and his Miſtake, ſhall be yet more manifeſt, if we ſhall compare the Confidence of the Convert in the promiſes of God for Food and Rayment ſo long as God giveth Riches with their Confidence when their Means do fail and poverty cometh on. The Promiſes of God remain the ſame in the having and wanting of Riches, but there is a great ods between their Confidence to be furniſhed when they have Riches, and their Confidence when Means do fail, which confidence now, is very feeble. Whereform doth this change come let us ſee? Certainly it cometh from the removing of the carnal Props of their Confidence: for when upon the failing of theſe Props & Pillars, Faith in the promiſe doth ſtagger, it is a ſure evidence, that they have leaned too much weight on the Means, who miſbelieve when the means do fail.

3. For curing of this ſott of carnal Confidence, and leaning too much on temporal Benefits, let the Convert thus miſtaken, after his experience felt that he hath been carnally confident, not be diſ-

couraged, as if his Confidence, which he seemed to have placed on God, were altogether vain, and in no degree spiritual: But let him first, be humbled before God, and submit himself to the Lords Rod; let him acknowledge the Wisdom, Justice and Mercy of God, Who hath removed this Prop of carnal Confidence, and reduced him from going astray to depend more on God then he hath done. 2. Let him strengthen his Faith in Christ, according to the Tenor of the Covenant of Grace, and that so much the more as he finds his own Unrighteousness, in following and relying on Creature-comforts to have been great. 3. Let him set his Affections upon things spiritual, which are above the Earth, and to be found in Christ Jesus, Who is at the right Hand of the Father, *Col.* 3. 1. 23. and to loose his Estimation and Affection from these Things that are on the Earth. 4. Because this Sickness is not well observed, except in the time of Adversity, let the afflicted Person approve himself in the point of sincerity of adherence unto God, by his trusting in God now, when he wanteth Means and Creature-comforts, as *Job* did, who in this condition blessed God for the giving of the Benefits, and blessed God at the removing of them from him, *Job* 1. 21. For, by so doing, he shall learn both to have and want and in every condition to be content, as the Apostle was taught, *Phil.* 4, 12. and this is for the *first* sort of carnal Confidence.

The *Other* sort of carnal Confidence, is that which too much leaneth to some apparent measure of the Operation and Fruits of the holy Spirit, observed by the Convert in himself: And this Sickness may be taken up and perceived chiefly by comparison of the Converts stronger Confidence of the Love of God toward him, so long as he can find evident signs of his Regeneration, and work of the holy Spirit in himself, with his weaker confidence of the Love of God toward him under the cloud of Desertion, or under some powerful Temptation, when these evident Signs of his Conversion are darkened, or do not appear so clearly unto himself as they did before. In which case, his confidence is greatly weakened, and his Faith not a little shaken with doubting. In both the one and the other Condition, the Covenant of Grace standeth fixed, and the Promises of the Gospel remain the same, and the Convert still adhereth to the Coven, and claimeth interest in Christ, more or less confident. Whence cometh then this difference between his former Confidence which was strong, and his weaker Confidence, now in the change of his case, being brought low? Certainly it proceedeth from the smiting of the Pillar whereupon his former Confidence was too much fixed; for, whensoever the Mist is cleared up, and he findeth the liveliness of the work of Grace in himself, his Confidence convaleceth, and returns to its former strength, as it seem-

seemeth to him; and when his Graces are darkned, he falleth in a languishing weakness of Faith.

This Sickness is so frequently incident to the Saints, that few shall be found who are not again and again overtaken in it: For, how few are they who are not much more confident when they find a Heart freely poured forth in prayer, when they enjoy the Peace of God in their Heart, when the Love of God is shed abroad in their Heart, when they find the Consolations of the holy Spirit, when they observe the Fruits of the Holy Spirit in themselves, when the Candle of the Lord shineth in their Soul, and the tokens of God's Favour toward them are manifest; and on the other hand, when they find their Spiritual condition changed, when Darkness falleth on their Spirit, when they find themselves unfit for Worship & unable to do Service, but most of all, when they perceive tokens of Fatherly wrath against them super-added unto the foresaid *Evils*: in this Case, who is he, that beside the inevitable perturbation of mind incident to those who are strongest in Faith, doth not find a diminution of his former confidence, & a conflict with Temptations, Fears, Doubts and Difficulties? Which diminution and abating of his confidence in his tryals and inward exercises, doth evidently prove, that in his best condition, he hath laid too much weight upon the mutable disposition of his Soul, and hath not so stucken to the Word of Gods grace through Jesus as became him.

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2. That this Sickneſs may be the more eaſily cleared and cured, it is expedient to anſwer ſome Queſtions, which being diſcuſſed, may inform and edifie the Afflicted.

Queſtion I

THe firſt Queſtion which the Afflicted may propound, is this, Seing the Signs of Gods Favour manifeſted in the beſtowing and continuing of common Benefits and Gifts outward and inward, do certainly ſerve to confirm a Mans Faith in God, is it not very reaſonable to ſay, that the Signs of Gods Wrath manifeſted in the removing of thoſe Benefits, do certainly ſerve to debilitate and weaken a Mans Faith?

Anſ. 1. Signs of Gods Favour, and Signs of Gods Wrath are not inconſiſtent, becauſe God can carry Love and Favour to a Man, and be angry at him alſo for the preſent ill Diſpoſition wherein he is, for Love and fatherly Wrath, are not oppoſit and inconſiſtent, but Love and hatred are inconſiſtent. 2. Let be it granted, that any Signs whatſoever of Gods Favour may be made uſe of by the Convert for ſtrengthening of his Faith; yet it muſt not be granted, that the taking away of thoſe Signs of Favour, ſhould be made uſe of for weakening of a Mans Faith: For many things may encourage a Man to his Duty, which being removed, muſt not diſcourage him, or juſtly hinder him to do his Duty, 3. There is a great difference between the Man, who never found any other Sign of God's Favour beſide pro-

sperity in common benefits, and the Man who beside common Benefits, hath felt a work of Grace upon his Spirit, bringing him unto the sense of Sin, and chasing him to Christ, and making him to take on His Yoke. The *First* sort of Men, can neither from the having nor wanting, or removal of common Benefits, conclude he is loved or hated; for so are we taught, *Eccles.* 9, 1. 2. *No Man knoweth either Love or Hatred by all that is before him. all things come alike to all,* &c. But a Man of this sort hath reason to judge, that the sending on him Adversity, and wakening of him out of a fleshly and deadly Security, doth speak more of God's Favour to him, then his prosperity did. And this other sort of Men, who have felt a work of special Grace on their Hearts, may make use both of their Prosperity and Adversity for Confirmation of their Faith. 4. Put the case that a Convert chased unto Christ in the sense of his Sin, and resolved to bear Christ's Yoke upon him, shall find common benefits taken back from him in fatherly Wrath; yet must he not yeild to the weakening of his Faith, but rather yet more humble himself in the sense of his *Sins* which have stirred up Wrath against him; and fly in to Christ, and lay hold more closely upon His Grace, because God being offended, is not pacified nor pleased, save only by flying in to Jesus Christ.

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Queſt. II.

Q. BUt what will you ſay untothem, whoſe Confidence is weakened whether they will or not, whenſoever they apprehend God angry againſt them, and eſpecially when they feel that God, being provoked juſtly, removeth Gifts and Benefits comfortable from them?

Anſ. It is not to be doubted, that the Confidence of many true Converts is ſhaken and weakened in this Caſe: but the queſtion is, what ſhall be ſaid unto them? We anſwer, firſt they muſt acknowledge, that they have leaned too much upon theſe carnal Props, the failing whereof maketh them to fall. 2. Let them be humbled yet more becauſe of ſuch Sins as have provoked God to change His Diſpenſation toward them. 3. Let them lean more upon the only Rock of free Grace in Jeſus Chriſt offered in the Goſpel, for the comfort and relief of all thoſe, who in the ſenſe of Sin and Unworthineſs, in the ſenſe of their ill deſerving, and of any meaſure of apparent fatherly wrath, that hereafter however it fare with them, they may rely upon Jeſus Chriſt, Who is the only Foundation to build our ſelves upon, and whoſe Grace is ſufficient to help and uphold them, who have their recourſe unto Him in every condition, whether it be Adverſity or Proſperity.

Queſt. III.

Q. ALbeit common Benefits are not ſufficient Evidences of Gods Favour, yet new O-

bedience of Faith & Fruits of the Spirit are sure Signs of Gods special Favour bestowed only on the Elect: Seing then, as these Signs when they are present, serve much for the strengthening of Faith so also when they are amissing, have as great force of reason to debilitate Faith, yea seing Faith without Fruits is dead, may it not be concluded where no Fruits are, no Faith is?

Anſ. If the Question be of the universal want of all Fruits of Faith, such as is to be found in all unrenewed Men, whose Fruit cannot be good so long as the Tree is evil, whose seeming Service cannot be acceptable, so long as they remain unreconciled to God through Christ, let the Question be yeilded unto. But we are speaking of the true Convert in whom there is a missing of the measure of formerly felt Fruits, and that in the time present, wherein by some Temptation or Tryal, their Faith is sifted and winnowed. And here indeed there is a vast difference between them that were never humbled in the sense of their Sins, nor led for relief from Sin and Misery unto Jesus Christ, and the true Convert, who hath renounced the Works of Darkness, and hath fled unto Christ, and consecrated himself to His Service, and who is set upon a new course of Life, hath brought forth new Fruits of Repentance Faith, Love, and Hope, and hath felt Consolation in this course; and now under Exercise of Conscience, looketh upon himself as barren Ground doth lament his impotency to bring forth good Fruits

Fruits, and while he is under this Exercise, liveth in a sad Condition, blameless and free of scandal-giving: great ods between this man, & a Man yet in Nature. We grant in the unrenewed Man, who is a stranger to the Life of Grace and true Godliness, the Sentence holds, *No Fruits, no Faith*; but but as for the Convert, who hath had comfort in Christ, and brought forth good Fruits in some measure, he must not reason from his present dead Condition, felt and lamented barrenness, to the denying of true Faith in Christ, or to the weakening of his Faith, or marring his Confidence further then to acknowledge, he hath leaned too much on his formerly felt Fruits, and hath not grounded himself wholly on Christ, and the Rock of free Grace in Him, but may and should mantain his Faith in Christ against his Discouragement, that he may be enabled to bring forth more ripe and aboundant *Fruits*.

Quest. IV.

Q. BUt what shall be said to humbled Converts, who looking to the holy Law of God, and finding no *Fruits*, such as should be, do pass Sentence in the time of Tentation, upon all their Works, as unworthy of the Name of the *Fruits* of the Spirit, and then do dispute against their own *Faith* by the Apostle's Words, *Jam.* 2. 20. *Faith without Works, is Dead.*

Ans. If the Conscience do pronounce according to the Truth as the matter is indeed, it cannot be

be denied, but Faith without works is dead, and God is greater then the Conscience and knoweth all things: But when the Conscience is misled by a Tentation powerfully pressed in by Satan, in the time of some sad Affliction, and appearance of God's Displeasure, the Testimony of the Conscience is not a sufficient proof to infer so hard a Conclusion: For, it cometh to pass oft-times, that the Convert who liveth blamelesly, and entertaineth the Love and Purpose of Well-doing in his Heart, followeth the Exercises of Religion constantly, is not negligent in his Calling, and is ready upon occasion offered to let forth the Fruits of love to his Neighbour, for all this sometimes walketh in Darkness and under Desertion, seeth no Light, as *Isaiah*, 50 10. In this case it may be, he set all his Works at nought, as no ways answerable to the Lords Law. I see nothing (saith he) but Sin in me, I see no Fruit of true Faith in me, I feel no Operation of the Holy Spirit in me, save the work of convincing me of Sin and Unrighteousness. In this case we must not give Credit to the Afflicted, but convince him rather of his Error, and in special of his leaning too much weight on his Works before this sad Exercise fell upon him; for, when a Convert maintaineth his Faith in Christ, only so oft, and so long as he findeth in himself the Fruits of new Obedience, but when he hath new experience of the power of the Body of of Death, and findeth the course of good behaviour,

our, and bringing forth good Fruits to be interrupted in himself, incontinent he resiles from his Confidence; such a Man certainly giveth evidence, that he hath relyed too much on his former felt Righteousness in himself: For he doth as if he durst not for Sin approach unto Christ, and so he falleth in *Peter*'s Case, who looking on his own Sinfulness, and the brightness of Christ's Godhead shining in a recent Miracle, cryeth out, *Luke* 5. 8. *Depart from me, O Lord, I am a sinful Man*: For, *Peter* in this case did forget Christ's Mediatory Office, and that he stood so much the more need of Christ's drawing near to him, as he was a man convinced of sinfulness. Another answer we give to this question, the afflicted person must not think, that he wants altogether the Fruits of Faith, albeit he find them to be short of the perfection which the Law doth require, albeit he find not the Fruits whensoever he would exact them, albeit he find them not in that measure as he hath found them before: For as Trees are not to be esteemed dead or barren, which bring forth Fruits in due season, albeit they bear not fruit in Winter, so Faith is not to be esteemed dead, which, as occasion is offered, bringeth forth the fruit, at one time, of Mercy, at another time, of Justice and Equity, at another time, the evidence of zeal, at another time, of love, and other vertues, albeit when occasion or opportunity offereth not, it doth not exercise such and such Vertues: yea al-

beit sometimes when occasion calleth for the Evidencing of such and such gracious Vertues, the Convert be sometime found in-laking or short of doing Duty, or guilty of doing contrary to Duty, *Faith* must not be counted dead for all that: Because it may come to pass, that Faith may be so wounded, and fall sick and languish, and fall in a Sound, that it cannot bring forth *Fruits* till it be recovered of its Sickness, as we may see in *Jonah*, *David* and *Peter*, whose Faith fainted, but failed not altogether: It is true, they suspected they were cut off & gone when they were in hard Exercise, but after that they did look up to the Mercy of God in Christ, draw near unto Him & did shew themselves alive in the Lord, and to be in the state of Grace. Last of all we answer, that of the humbled Soul of its Barrenness and Short-coming of bringing forth *Fruits* as it would, is no small Evidence of Life and Sense in the inward Man: And of such a Disposition it may be said as it is written, *Cant.* 2. 13. *The Figtree puteth forth its green Figs, and the Vines with the tender grape give a good smell*: For he that is fled to Christ, and laments his Barrenness, is a Lover of doing good Works, and of bringing forth the *Fruits* of the Gospel.

Quest. V.

Q. BUt how can a Man mantain his Faith in Christ, who after Examination findeth no Evidence at all of his Conversion, and that all his former Life hath been spent in the un-

unfruitful course of corrupt Nature; and the Matter is so indeed, he hath lived after the course of this World, a Stranger to the life of God and Grace?

Anſ. Let such a Man's Examination and Sentence of himself stand, being according to the Truth: but this Sentence of himself, must not hinder him from believing in Christ or from flying to Him for Refuge, for Remission of Sin, for Reconciliation, and Furniture of Grace to bring forth better Fruits than he hath brought forth before; he hath proven against himself, that in time bygone he hath not been a Regenerat Man, hath not been a Believer in Christ, but he hath not cut off himself from flying to Christ and believing in Him for time to come: For, he must put difference between these two Questions; whether I have been of the number of sincere Believers in Christ heretofore? and whether I must now fly to Christ for time to come, that I may be found hereafter, and henceforth a true Convert believing in Christ? His former want of Good Fruits altogether, doth prove him not to have been a Beliver in Christ for time by-past, which is the first Question; & the same want of all good Fruits heretofore, doth answer the other Question, for his present Duty, & in time to come, to wit, that now except he will perish, he must fly to Christ and believe in Him. In proving of this Assertion, that I have heretofore for such a space of time been a true Convert, I must bring forth the Evi-

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dence of my Faith by my Works, as the Apostle *James* appointeth, *shevv me thy Faith by thy Works, and I will shevv thee my Faith by my Works.* but in proving this other Assertion, to wit, I must now fly to Christ while the offer is made to me of Reconciliation, lest I perish; it will suffice to produce, first, my want of good Fruits, and next the Commandment of the Gospel, charging me to fly to Christ for Refuge in time, lest I perish: And so a Man must maintain the way of believing in Christ Jesus for time to come, whether he find he hath been a fertile or a barren Branch in time by-gone or not.

Quest. VI.

Q. SEing the Apostle (2 *Pet.* 1. 10.) commands us to make our Calling and Election sure by Well-doing, how can it called carnal Confidence which in part doth lean upon good Works? For seeing Assurance and Certainty of our effectual Calling is not attained unto, but by reasoning from our good Works, that we are called effectually, and are elected, how do not our works support the assurance of Faith concerning our Calling and Election, and so may be leaned unto.

Ans. A Man may make use of his good Works for confirmation of his Faith, and yet not lean his Confidence upon his Works, but upon the Grace of God, Who hath called him of His free Grace, and made him embrace the offer of His free Grace, and given unto him both to will

will and to do of His free Grace, and made him to be Gods Workmanship created of Gods free Grace unto Good Works, wherein He hath made him to walk. Thus Grace is by God's Word and working cleared up to the Believer to rest upon, without laying too much weight upon the Man's work: but if a Man lay hold on Christ and His free Grace, only then, when he observeth in himself such and such Fruits of Faith, and looseth or slacketh his Grips of Christ when he feels Deadness and Indisposition to good Works, justly we may call this a carnal confidence in his Works; For when he ought, with *Paul*, *Rom.* 7. 24. 25. so much the more to fly in to Christ and His Righteousness, as he findeth the body of Death powerful in him, and in-born Sin strong to hinder his obedience, he doth contrary ways abate of his Confidence, languish and decay in his Faith, and look like a departer from Christ, we must say, he putteth carnal confidence in his own Works.

Quest. VII.

Q. BUt seing it is impossible to perswade me of the Truth and Sincerity of saving Faith in me, except I do observe in me, and can bring forth my good Works to prove the Reality of Faith in me; how is it possible that I should not lean weight on my good Works seing the proof of my Faith is by my works, which

which proof if *I* have not, *I* am at a ſtand, *I* cannot prove my ſelf to have been a true Believer in Chriſt, *I* cannot perſwade my ſelf that *I* have been and am a true Believer in Chriſt?

Anſ. 1. The Obſervation of the *Fruits* of *Faith* in me is not the only Proof of my Believing in Chriſt; for the very act of embracing the Offer of Reconciliation made to me in the Goſpel, and flying unto Chriſt for a Refuge, when I am chaſed by the Law, by the Conſcience, and felt Wrath purſuing me for Sin, may be clear to me by its own Light and Scriptural Evidence, albeit (it being poſſibly the very inſtant of my Converſion) *I* cannot produce any *Fruits* or Evidences of my Converſion paſt; or elſe what ſhall be ſaid of Malefactors on the Scaffold preſently to be put to Death, and poſſibly not wakened in Conſcience before, nor fled to Chriſt before? What ſhall be ſaid of ſick Perſons near unto Death, who being Self-condemned, do betake themſelves in their laſt Agony unto the Grace of God in Chriſt offered to Self-condemned Sinners in the Goſpel? 2. *I* muſt put difference between a Reaſon to prove that *I have believed*, and a Reaſon why *I may and muſt now Believe*. The reaſon to prove that *I* have Believed, is from the effect to prove the Cauſe thereof to wit, *Faith* to be in me: But the Reaſon why *I* may now, and muſt believe, is from the Cauſe to infer the Effect that ſhould be in me. The Cauſe of Believing in Chriſt, is God's Command to Self-con-

condemned Sinners; which Command I must now obey lest I perish, and so if I find Fruits, I prove I have Believed, because I feel the Love of God shed abroad in my Heart, and that I love God Who hath freely loved me; and here I reason from the Effect, to prove that the Cause of this Fruit, to wit, Saving Faith, hath preceeded and is gone before. Again I prove that I should Believe, because the Offer of the Gospel and of free Grace in Christ, made to all self-condemned Persons, renouncing Confidence in their own Worth or Works, is made to me, with a Command to Believe in the Son of God, Christ Jesus; for which Cause, I may and ought to cast my self upon His Grace who justifieth the Ungodly, flying to Him, without the Works of the Law. 3. *I* must put difference between my *having* Fruits of Faith in me, and my observing & finding these Fruits in me: For, a true Convert may have both Faith and Fruits; and for the time, being under Trial and Temptation, may be so darkened, that he can see nothing in himself but Sin, and apparent Wrath pursuing him for Sin, as may be seen in *Jonah*, 2.4. & *David*, *Ps.* 51.9,10,4. I must put difference between my Perswasion, that I have been and am a true Convert and a sincere Believer, & my Perswasion, that I have Right, Reason and good Warrand to Believe in Christ in my lowest Condition; howsoever then I find my self emptied of all Signs of saving Grace in me for the time, yet my Perswasion, that

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I should in this sad condition fly to Christ and believe in Him, doth serve to make me consent heartily unto the Offer of the Covenant of Grace in Christ, doth serve to make way for my Justification, and looseth all Doubts and Objections of Satan tempting me to mis-believe, and to run away from Christ and the offered Mercy in Him 5. And last of all, I must put difference betweet making use of good Fruits brought forth by me, for confirmation of my Faith, and my putting confidence in, or laying weight on, these good Fruits: For many true Converts do here fail, and do not mark the Mistakes; for when they find Love to God and His Saints, with Fear and holy Reverence, and such other like Signs of Grace in their Hearts, and outward Fruits thereof in their Life, then they do believe in Christ and rejoice in Him: But when at another time, they find Hardness of Heart, Profanity and Perverseness of a wicked Nature in themselves, they are like to quite their Interest in the Covenant of Grace, and to stand aloof from Christ like Strangers, when they should most be humbled & creep in to Him for Remission of Sin, & hiding of their Nakedness by His imputed Righteousness. And what is this in effect else, than in the first place to lean on their Works and holy Disposition, as if there were Merit in them, and then after in the next place to believe in Christ, who hath furnished them those Fruits? whereas they should, in the sense of their Sin and Unworthiness, first,

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fly to Christ, and firmly adhere to Him by Faith, that out of His Fulness they may receive Grace for Grace, according as we are taught to do by Christ Himself, *Joh.* 15. 5. *He that abideth in Me, and I in him, the same bringeth forth much Fruit; for without Me, you can do nothing.*

CHAP. VII.

Concerning the Case of the Convert in some point of Doctrine deluded, and pleasing himself in this condition.

TO speak of Delusion and Bewitching in the general, requireth a large Treatise. It shall suffice our purpose to speak of it, as it hath place in the point of Doctrine and Practice erroneous: Which we describe thus, *Delusion is a powerful Operation of a lying Spirit, whereby he obtrudes to Men some noisome Error in Doctrine or Practice contrary to true Doctrine, fairded over with Sophistical Deceits, and doth perswade inconsiderate Souls effectually to receive the Error for Truth, and to defend and spread it in their rash Zeal*: For Explication of which Description, we say, 1. *Delusion is a powerful Operation of a lying Spirit*, wherein Satan in God's Judgement is permitted to put forth his power in Lying effectually. Therefore in all his effectual Delusions, there is a concurring righteous Judgement of God in loosing Reins to the Tempter, that by Delusion, one Sin in one degree, may be punished by a following Sin in

a higher degree. No wonder therefore that a lying Spirit do work more effectually when he is not restrained by the powerful Hand of God. 2. We say, that Delusion is in some dangerous Error tending to the Damage of the Church and Hazard of Souls. And this we say not, as if we did think, that any sin doth not draw with it, the Merit of Death (for the Wages of every Sin is Death) but because Satan is not so busie, to spred and foment such Errors, as are less perillous, as he is active in such Errors, which do most tend to pester the Church and divert the Professors of Religion from the path way of Saving Doctrine. And to this purpose he essays all Means, that he may obscure and darken the Truth, and devise and spread abroad the most pernicious Errors. Mean time he is not idle in sowing and spreading lesser Errors, that he may stir up Contention and jangling in the Church, whereby precious Time, which should be spent for mutual Edification, may be idly wasted in needless disputes, and Mens Minds may be prepared to receive grosser Errors. *Thirdly*, we put some difference between Errors in Doctrine and Errors in Practice, albeit there cannot be one Error in Practice, whether it be in the external Worship or Government of the Church, or in outward Conversation, which being stiffly maintained, hath not some Error of Judgment and Doctrine joined with it. or else it should not be contrary to sound Doctrine ; yet there may be an Error in Doctrine

trine and Judgement of the Mind, when in the utward Practice the Error may ly hid; and Men of contrary Judgement may consent and agree in the same Practice. *Fourthly*, we presuppose the Errors, whereof we are speaking, to e coloured and covered with fair Pretences, nd to be found deceitful Sophistry: for otherays a Disciple of Christ could not be easily nsnared, if the Error were seen in its own cobours, if it were demonstrat unto him with ound Reason to be contrary to sound Doctrine, nd pernicious to the Welfare of the Church, nd to Mens Souls: For in this Case, every ingenuous & honest Mind, would keep off from the rror as from a deep Pit: But Satan setteth forth heError, as if it were noError, but most consonant o wholsome Doctrine, and profitable for Mens ouls and the Churches Good. And by plauble Pretenses sets out theError, so as it may seem ovely and worthy to be defended, and spread broad by all Means. *Fifthly*, in this Delusion ve are speaking of, we presuppose, that in the erson deluded there is a Perswasion (stronger hen any Probation which he hath) can support: For here the Efficacie of Error doth specially ppear, when the lying Spirit, by probable Conjectures, appearance of advantage & Sophistical Disputation, doth perswade the deluded Soul, that the rror is as sure as is if by divine Oracle it were evaled & declared to be a Truth. How this can be, & how Satan worketh this Perwasion it is not to

our purpose to make inquiry: For, lying Spirits have their own way, unknown to us whereby they insinuat and suggest their Errors unto Men. It may suffice us that the Scripture hath taught us, that Satan can form Objections against our Faith, *Ephes.* 6. 11, 12, and throw them at us as fiery Darts and work strong Perswasions in unstable or ignorant Souls. Such was the perswasion of the *Galatians*, which the Apostle avoucheth to have been procured not by God who had called them *Gal.* 5. 8, *Sixthly*, we presuppose in a powerful Delusion a bastrad and misled Zeal making the deluded Man ardently to defend and promove the Error which he hath embraced: For this is Satans main endeavour, when he hath leavened with Error one or moe in a Church to make all the use of them he can to leave the Church with the same Error.

And to the intent this Matter may be the more usefully spoken of, three Questions must be answered so briefly as may be. The *First* Question is whether such a powerful Delusion may befal a true Convert? We answer it is possible, and Experience proveth it: that its possible, we learn from the Apostle's Fear, 2 *Cor.* 11. 3. *I fear lest by any means as the Serpent beguiled* Eve *through his Subtility, so your Minds should be corrupted from the Simplicity which is in Christ.* He was feared also for the *Colossians*, lest they should be deluded *Col.* 2. 4. *This I say lest any Man beguile you with*

with intising Words. And ver. 8. *Beware lest any Man spoil you through Philosophy and vain Deceit after the Traditions of Men, after the Rudiments of the World, and not after Christ.* Wherein it is clear, that this sort of Delusion may befall the Saints. Now that it hath indeed and in experience befallen some true Converts, it is evident by what Christ saith to the Church of *Thyatira*, Rev. 2. 20. *I have a few things against thee, because thou sufferest that Woman* Jezabel, *which calleth her self a Propheteſs to teach and to seduce My Servants to commit Fornications and to eat things sacrificed to Idols.* And the Apostle shews the Matter evidently to have befallen the *Galatians*, Gal. 3. 1. *O foolish,* or mad *Galatians who hath bewitched you, that you should not obey the Truth?* Secondly, that this Delusion drew deep, and was very dangerous, appears, *Gal.* 1. 6, *I marvel that you are so soon turned from Him that called you into the Grace of Christ unto another Gospel,* And, *Gal* 5. 2. *they were in danger to lose all benefit by Christ,* and Ver. 4. *in danger and on the way to fall from Grace.* Thirdly, the *Galatians* did err both in Doctrine and Practice; in Doctrine, because they sought to be Justified by the Works of the Law, *Gal.* 5. 4. in Practice they erred, *Gal,* 4. 10. 11. *Ye observe days and Months, and Times and Years, I am afraid of you, lest I have bestowed upon you labour in vain.* Fourthly, their Error was fairded with the pretence of the Truth, which made them greedily embrace the Error: for, *Gal.* 4. 9, they turned,

themselves back to Mosaical Rites and Ceremonies now Abolished, under the Pretense of some time commanded Duties. And *ver*, 21. they desired to be under the Law, and so run themselves under the curse. *Fifthly*, their Error was not by light Opinion held by them, but by a full Persuasion wrought in them, not by Christ, but by a lying Spirit, *Gal.* 5. 8. *Sixthly*. this bastard and unhollowed Zeal was evidenced both in the seducing Teachers, and in the misled *Galatians*. *Gal.* 4. 17. *They zealously affect you, but not well yea they would exclude you that you might affect them*, that is draw you away from the Society of Christ and His true Apostles, that you might be their affectionat Disciples. And as for the *Galatians*, deluded by Satan, by their means they turned their ardent Affection toward the Apostle almost in hatred against him, *Gal* 4. 15. 16, *Am I become your Enemy because I tell you the Truth?*

Hence it is clear, that true Converts are subject to this Evil, and ready to fall in it except they watch carefully, and earnestly deal with God to keep them from Deceivers: For many young Converts are like Lambs and Sheep, very simple, and being lately turned unto the course of Holiness, they are easily taken with every appearance of Piety, whereof if they do apprehend any seeming Signs in Seducers, they suspect no Guile in Wolves clad with Sheeps Skins, wherethrough they are overtaken unawares, and moved to separat from the Society of the Saints

by the fleshly Authors of division, who by good Words and fair Speeches deceive the Hearts of the simple, *Rom.* 16. 17. 18.

Quest. 2. As for the *Second* Question, what are the Effects and Marks of such a Delusion? We answer, there is a Delusion active wherein Satan and his Seducing *Instruments* do set themselves on work to delude, and there is a passive Delusion in the party deluded by Satan and his Instruments. The effects of the Deluding or Lying Spirit, and the Marks of Delusion in the party deluded do concur; for, the Effects of Satan's powerful Delusion do appear in the party deluded as Signs and Evidences of the effectual Delusion: These Effects and Signs albeit they be many, we shall content our selves to specifie some of them.

The first and chief Effect and Sign of Delusion is, the rejecting of a point of true Doctrine, and the avouching of a false Error contrary thereto. This we call the first and principal Sign, or Mark of delusion; because except this Sign be found, other Signs, albeit they point forth a perilous condition, yet without this Effect and Sign be joined, they do not prove Delusion in the strict sense where in we take it here. This Sign the Apostle doth point at in the *Galatians*, *Gal.* 3. 1. *O foolish Galatians! who hath bewitched you, that you should not obey the Truth?* where he challengeth them for rejecting the Truth and Obedience unto it.

The Second effect and mark of Deluſion, is baſtard Perſwaſion whereby the perſon delude layeth hold on a moſt falſe Error, as if it were moſt ſolid Truth, & without hink or doubt reſts upon it, as if it were a Divine Truth. This ſort perſwaſion we call a baſtard and illigitimat perſwaſion, 1. Becauſe it is not wrought by th Spirit of Chriſt: For which cauſe the Apoſtl makes the *Galatians* perſwaſion not to be righ and legitimat, *Gal.* 5. 8. *Secondly*, becauſe th perſwaſion neither leans upon God's Word righ ly underſtood, nor upon any firm reaſon dedu ced reaſonably from the Scripture. *Thirdly*, becau this Perſwaſion of the deluded that his tenet i true, is ſtronger then his Perſwaſion of man Articles of his Faith, for which he hath clea Scripture; and yet this Perſwaſion of the delu ded is not ſo ſtrong, when it cometh to Trial as weak Faith well grounded is, which whe the force of Tentation and Perſecution cometh is more able to bear out, then the deluded Man Perſwaſion wherein he glorieth. Upon which ground, the Apoſtle doth not doubt but the *Galatians*, being true Converts ſhall renounce this falſe Perſwaſion, and return to the Truth which they had forſaken. Laſt of all, we call this a baſtard perſwaſion, becauſe it draweth its origi nal and ſtrength, not from clearneſs of Gods revealed Truth, but from the agreement which the Error hath with ſome carnal affection, whereunto this Error doth ſervice, for which reſpect,

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Carnal and Corrupt Reason is easily drawn to maintain it pertinaciously.

The *Third* effect and sign of delusion, is, the causing Division and Schisme in the visible Church needlesly; and this effect doth readily follow on the former two: For where Error in Doctrine, and in the Rule of Practice, getteth up the head; it falleth out inevitably, that the Defenders of the Truth and spreaders of the Error, shall fall in Contention and Division; in which Case, the Apostle doth exhort the *Romans*, howsoever they should pity the misled multitude, yet carefully to mark the causers of the Division, *Rom.*16.17.*I beseech you Brethren, mark them which cause Division and Offences contrary to the Doctrine which ye have Learned and avoid them*; which presupposeth they deserve Excommunication if they be obstinat.

The *Fourth* Effect and Sign of Delusion, is Foolishness or a sort of Madness, which appeareth partly in the Inconsiderat embracing of the Error, and partly in the defending and promoving of it: For if the Error in it self be considered, it is a Falshood and Deceit: or if we look to the hasty receiving of it, when no sound proof can be had of it, it is Foolishness; or if we consider the *Damage* which followeth the defending and spreading of it, which the party deluded did not fore-see and guard against, it is a Madness, and cannot but be so: For, a false Doctrine, albeit at first it may carry the appea-

rance of Piety and Prudence, yet when it is compared with Scripture and Rule of Right Reason led by the Scripture, it is found nothing but Vanity, Falshood, Cozening and Deceit, as the Apostle doth insinuat concerning the Errors which in his time were sprouting forth in the Church *Col.* 2. 23, *which things have a shew indeed of Wisdom in Will-worshp and Humility, and neglecting of the Body, not in any Honour to the satisfying of the Flesh*, that is, they are not worthy of any Estimation, for they serve only to satisfie fleshly Corruption of Nature, as he observeth in the authors of Angel-worshiping, of whom he averreth, *that they intrude themselves into those things which they have not seen, vainly puft up by their fleshly Mind.* Col. 2. 18. And he calleth the *Galatians Foolish*, or Mad, for their embracing of the Error *Gal.* 3. 1. and for hasty embracing of it *Gal.* 1. 6. *I marvel that you are so soon removed from Him that calleth you into the Grace of Christ, unto another Gospel*: for there are many who after much time spent, and pains taken, upon them by faithful Pastors, do not come up to the understanding of the Heads of the Doctrine held forth in the Catechise, and Proofs given thereof by Scripture, and yet will very readily embrace an Error, and seem to themselves so well to understand it, and to be able to argue for defence of it; whose Folly and Madness may be seen in this, that they do not consider the bitter *Fruits* of their Error; to make a Schism in the Chruch they think no-

nothing of it; to rent the Body of Christ they care not for it: and for this very cause, the Apostle reproveth the *Corinthians*, that falling in contest and contention among themselves about the Excellency of their Teachers, they rent the Church the Body of Christ, did despise His Dominion and Government, and gave His Glory unto Men, and did not regard the lamentable Consequences of the Schism; no not when they were admonished and rebuked by the wiser sort of their brethren, 1 *Cor.* 1. 11. and 2 *Cor.* 10. 2.

The *Fifth* Effect and Sign of Delusion, is the Pride of the deluded, and vain Gloriation in their Error: for the *Corinthians* gloried in Men, and made it a matter of Praise to themselves to have such and such Men Heads of their Schism, 1. *Cor.* 3. 21. and upon this Ground did despise and contemn one another. And the Apostle giveth this Mark of Schismaticks and Sectaries, 2 *Tim.* 3. 2. *Men* (saith he) *shall be Lovers of their own selves, Covetous Boasters, Proud*, &c. and the Followers of the false Prophetess *Jesabel*, did dispise the Orthodox & ignorant Dolts, uncapable of the high Mysteries and Spiritualties of the Gospel, which indeed were nothing but the deeps of Satans Delusions, *Rev.* 2. 24.

The *Sixth* Effect or Sign of Delusion, is rash, prepostrous and bastard Zeal: This the Apostle did mark in the mis-believing Jews. *Rom.* 10. 2. *They have a zeal of God, but not according to know-*

knowledge, saith he. This prepostrous and rash Zeal is far more fiery and hot then true Zeal in the Godly : For, the Error which the deluded do strive, is the native brood of Corrupt Nature, & therefore it hath corrupt Reason, & Affection stout for it, and no wonder that corrupt Nature be strong to defend and advance its own Birth. But true zeal is much more moderat; partly, because it is carried on with Knowledge and Prudence, doth fear to offend God by yeilding to Passions, and hath to strive against corrupt Nature which cloggeth and hindereth every Grace in the Convert, and this amongst the rest. 2. This propostrous and bastard Zeal, doth render the deluded person too pertinacious in the defence of the Error wherewith he is overtaken, that rather then he will quite his Error, he will embrace another Error to mantain the former Error for which he doth contend. And this cometh to pass, partly by a sort of Necessity, & partly by corrupt wilfulness. Partly of Necessity, I say, because one absurd Error being received draweth after it many other *Errors*: For, it is impossible to defend one Error in Religion, but by broaching and maintaining moe *Errors*. I say partly, by corrupt Wilfulness, because when the deluded Person findeth himself in dispute intangled; so as he must either renounce the Error which he hath embraced, or receive and maintain another Error which followeth thereon, he chooseth

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rather to embrace the Error which followeth upon his first Error, wherein he was first insnared, 3. Holy Zeal loveth every Truth, yea loveth other points of Truth, as much as it loveth that particular Doctrine of Truth which discovers the Error: neither will it suffer a Believer, for the defence of any point of Doctrine, to pass from another Truth: but prepostrous and bastard Zeal is contrair: for if many points of Truth come in comparison and competition with the Error which the deluded Man hath drunken in, he will mis-regard them all rather then forsake his Error, albeit he profess other Truths to be more precious and necessar then his erroneous Tenet. A proof of this we have in the *Pharisees*, who made the great things of the Law of none effect, for upholding of their own Traditions, *Mat.* 15.6: And the same power of Delusion may be seen among *Papists*, who will not so hotly pursue or punish so severely the breach of Gods commandments, as they do pursue and punish the neglect of Superstitious Ceremonies. 4. Prepostrous and bastard Zeal, is very busie to spread and propagat an Error, by all means venting false *Doctrine*, and such Mens Speeches do spread as a Gangren, 2 *Tim.* 2.17. and a little Leaven of this kind is ready to leaven the whole lump: *Gal.* 5: 9. In which case Christ advertised and exhorted His Disciples to beware of the leaven of the *Pharasees*, whereby they were about to leaven the whole Church. And this furi-

ous Zeal as Experience hath taught, doth spare no pains or labour to draw on moe & moe to the profession of the Zealot's Errors, as may be observed in *Pharasees* who compassed Sea & Land to make Proselyts. *Matth.* 23. 15. 5. This bastard Zeal of deluded Persons, carrieth them to have respect unto, & estimation of, them that embrace their Error, & to seek Respect and Estimation from them who are overtaken with their Error. This was evident in the Schism of the *Corinthians*, of whom some did choose to be called such Mens Disciples, other some did choose to be called the Disciples of another Man & all did Glory in their Leaders, 1 *Cor.* 3, 5. 21. And on the other hand, the Heads of the Shism did glory in the Multitude and Excellency as they conceived of their Disciples. This the Apostle observed in the Seducers of the *Galatians*, and in them that were seduced by them, *Gal.* 4. 17. *They zealously affect you but not well, yea they would exclude you* (from communion with God and us His Apostles) *that you might affect them.* 6. This bastard Zeal of the Deluded doth drive them to disdain and contemn all them who oppugn their Error, yea and to hate them, as Experience did shew among the *Corinthians*: for so soon as Schisms did arise in *Corinth*, Dissentions also did arise, 1 *Cor.* 3. 3. and 2. *Cor.* 12. 20. and of this Evil the Apostle doth complain, *Gal.* 4. 1. 6. *Am I become your enemy because I tell you the Truth?* And this much may serve for our purpose concerning the Effects and Signs of Delusion.

Quest.

Queſt. 3. The *Third* Queſtion is, What are the Cauſes of Deluſion? For anſwer, the Cauſes are many and various; for ſome Cauſes are principal Cauſes, ſome ſubſervient, ſome meritorious Cauſes, and ſome promoving and helping forward of this Evil: All which Cauſes and Inſtruments, God doth ſo over-rule in His Juſtice, Power, and Wiſdom, that He turneth all to His own Glory, and Welfare of His Church: This we learn from the Apoſtle. 1 *Tim.* 4. 1, 2. *Now* (ſaith he) *the Spirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the Faith, giving heed to ſeducing Spirits, and Doctrines of Devils, ſpeaking Lies in Hypocriſy, having their Conſcience ſeared with a hot Iron, forbidding to Marry, and to abſtain from Meats which God hath created to be received*, &c. Where, firſt, he foretells, that there ſhall be a departing from the Doctrine of the Apoſtles, whereof he giveth an inſtance of that which might ſeem furtheſt from ſuſpicion of Deluſion, to wit, a putting of a religious Reſtraint upon the uſe of things lawful in themſelves as Marriage and Meats. The Authors of this Deluſion, 1. he points forth to be lying Spirits, and Men ſeduced by a lying Spirit. 2. The way of Seduction he foretells, ſhall be by lyes ſpoken in groſs Hypocriſie. 3. Leſt any ſhould wonder how this could come to paſs, that any Man againſt his Conſcience ſhould dare to ſpeak lyes, he points at the Cauſe procuring, to wit, the Stupidity and Senſeleſsneſs of the

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Conscience, they have their Conscience seared with a hot Iron. And, 2 *Cor.* 11. 14, 15, speaking of deluded Seducers of the People, *Such are false Apostles* (saith he) *deceitful Workers, transforming themselves into the Apostles of Christ. And no marvel, for Satan himself is transformed into an Angel of Light.* Where among sundry ways of Deceiving, he points furth one of Satans Stratagems, to tempt Men to make a shew of Piety and counterfeit appearance of holy Zeal, and to pretend the Authority of God, to delude the Simple. By which Delusion, whosoever are ensnared they are ready to put on the same Coat; for being deceived, they deceive others, pretending Scripture, that they may fight against Scripture; and pretending Holiness and Piety, that they may hinder in others the true Exercise of Holiness.

As to the Causes of ready embracing of Errors, 1. there is propension abundant in the natural Corruption of the Heart to lay hold on any Error offered, *Jer.* 17. 9. *The Heart is deceitful above all things, and desperatly wicked, who can know it?* Another Cause is pointed furth by Christ, *Mat.* 22. 29. *You err, not knowing the Scriptures, nor the Power of God.* A third Cause is the want of Mortification; for the Apostle doth reckon Heresies and Schismes among the Works of the Flesh; and in particular, 1 *Tim.* 6 10. *The love of Money is the root of all Evil which while some have coveted after, they have erred from the Faith.* And concerning

cerning the instruments of delusion and division in the Church, the Sentence of the Holy Spirit doth stand sure: for He knoweth the Evils of the Heart perfectly, *Rom.* 16. 18. *They that are such, serve not our Lord Jesus Christ, but their own Belly; and by good Words and fair Speeches, they deceive the Hearts of the simple.* Of such Men *Jude* speaketh, *ver.* 20. *These are Murmurers, Complainers, walking after their own Lusts,* &c.

As for passive Delusion in seduced People, the Apostle propheseth, 2 *Tim.* 4. 3. 4. *The time will come when they will not endure sound Doctrine, but after their own Lusts shall they heap to themselves Teachers, having itching Ears; and they shall turn away their ears from the Truth, and shall be turned unto Fables.* In which words he holdeth forth the meritorious and adjuvant Causes of passive Delusion, *their Lusts*, their turning away from sound Doctrine, their itching Ears, and desire to hear Flatterers, who by false Doctrine may foster them in their Lusts, and making choice of such Men to be their Pastors. From this sort of Teachers Christ fore-warneth His Disciples to keep off, *Mat.* 17. 15. *Beware of false Prophets which come to you in Sheeps cloathing, but inwardly they are ravening Wolves, ye shall know them by their Fruits.* Their outward Behaviour and Conversation will not decipher them, for they will seem innocent and harmless Lambs, but their Doctrine which is the Fruits of their Teaching and the proper work of the Ministery, shall find them out: But the meri-

meritorious Cause of this giving Men over to be deluded is plainly set down, 2*Thess*:2. 10.11. *Because they received not the Love of the Truth, that they might be Saved, for this cause God shall send them strong Delusion.* This judgement, albeit it pursues unto Death only the Reprobat, yet whiles in some degree for a time, it may overtake the Elect and renewed Persons, because some of them sometime are found to give way to their Lusts, and not to take heed to the Truth, which by Gods blessing might kill these Lusts; therefore God in His Justice suffereth them to be infected with a contrary Error, and to eat the bitter Fruits of their Folly, that being corrected they may Repent, and for ever fall out with their carnal Lusts, and reject the Error, whereby they were infected. For God in His Wisdom and Justice, most holily and powerfully, doth so rule the whole Exercise of his Elect, that Truth shall have no loss, but be the more cleared, and no Elect Soul perish, as Christ giveth assurance, speaking of the Efficacie and Power of Delusion by the Doctrine of false christs, *Mat.* 24: 24. *There shall arise false Christs and false Prophets, and shall shew great Signs and Wonders, in so much that (if it were possible) they shall deceive the very Elect.* This is also manifest by what the Apostle saith, 1 *Cor.* 11. 18. 19. Where he declares that God hath decreed to permit Heresies to arise, that both the Truth oppugned by the Heresie, and the true Converts, may be made the more manifest: For by this

is means, the Lusts and Wickedness of some, brought to light, some are chastised, some Pesh justly, some have their Weakness and Folly iscovered, by being tainted with Error for a me, and in their recovery out of the Heresie, e Grace and Power of God is made more evient: and in these who shall suffer for refusing or esisting Heresie, God shall make manifest (for opping the Mouth of Satan and all Calumniaors) that truth is more precious to His sincere Disciples, then Goods or Lands, or Liberty, or ife, or whatsoever can befal them in this morl Life for adhering to Truth; and of this many Martyrs are sufficient proofs in all Ages.

The Remedy of this fearful Condition.

ALbeit this Delusion draweth the Reprobat when they are over-taken with it, unto ertain Perdition, as the Apostle (2 *Thess.* 2. 10. 1.) expresly doth teach; and albeit this fearful Plague be hardly curable, when it falleth on the Elect: partly by reason of the deep Roots of carnal Lusts in them, which open the way unto Error: partly by reason of the subtile Sophistry of Seducers, whereby honest Souls are intangled: partly by reason of new Tentations suggested against returning to the Truth wherefrom they are slidden; and partly, by reason of the difficulty of coming forth from the Bonds of temporal judicial Hardness of Heart, whereby God hath

chastiſed His Child for harbouring ſuch Luſts in himſelf as made way for the Error, yet the cure of Deluſion is not deſperat, for the Apoſtle giveth good hope of poſſible and certain recovery out of it: For *Gal.* 5. 10. *I have confidence in you* (ſaith he to the inſnared *Galatians*) *through the Lord, that you will be no otherways minded, but he that troubleth you ſhall bear his Judgement, whoſoever he be.*

1. For preveening and curing of this Evil, the Apoſtle commandeth Paſtors to hold forth to all ſound Doctrine, *to preach the Word and to be inſtant upon all occaſions, in ſeaſon and out of ſeaſon reprove, rebuke, exhort with all Long-ſuffering and Doctrine*, 1 Tim. 4 6. and 2 Tim. 4 .1. 2.

2. Let the deluded perſon be diſputed with that by arguments drawn from Scripture he may be convinced, as the Apoſtle dealt with thoſe who denyed the Reſurrection, 1 *Cor.* 15. and with theſe who ſought to be juſtified by works among the *Galatians.*

3. Let the Deluded be exhorted to examine accurately his own Conſcience, how he ſtandeth affected to his own carnal Wiſdom and earthly Luſts; for if he be proud in the conceit of his own Wiſdom, Power or Holineſs, or any gift he hath received or be led by the luſt of the Eye, Luſt of the Fleſh or Pride of Life, and come to God by Prayer to ſolve his Doubts, or to teach him the right way, he ſhall receive ſuch an Anſwer as *Balaam* received, and ſuch as the Lord threatened

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th to give, *Ezek.* 14. 2 3. 4. &c. for he hath by his Lusts Deceived his own Conscience, and made a Flatterer of himself when it should have been a grave Counsellor being well informed.

4. Let the deluded Person be exhorted to be humbled for the Sins which he granteth to be in himself, and fly to Christ for Pardon, Pity and Help against his own known Corruptions, making use of all Christ's Offices in the sense and acknowledgement of his standing in need of the benefits thereof daily; for if he do not repent of known Sins, but go on in them against the light of his Conscience, how shall he expect that God shall give him light in his Doubts, or Errors, who maketh no use, or an ill use, of the Light he hath? and if he be in a course of grieving the Spirit of the Lord, and make no use of the Grace that is offered in Christ, how is it possible that he who doth not follow Christ, should shew to walk in Darkness?

5. And last of all, let the Party deluded consider how from time to time, and most evidently in this time wherein we live, God hath punished the Lusts and sinful Practices of professed *Christians*, with giving them over to their own Hearts Lusts, and letting them not only walk in their own Counsels, and in the Imaginations of their own ill Hearts, but also in His Justice, sending to them strong Delusions, and false Teachers to authorize their Errors, and hold them on in the way to Perdition. What wonder to see

God for the light esteeming of Baptism bestowed on Men in their Infancy, and the not making use thereof for Mortification of Lusts, and Sanctification of Life by *Faith* in Jesus Christ, to let loose phanatick *Anabaptists*, to teach Men to renounce their Baptism? What wonder to see Mens loose-living in the Service of their sensual Lusts, punished with letting loose Antichristian *Antinomians*, who turning the Grace of God in Wantonness do avouch whatsoever they do, it is no Sin, and that they are not bound to keep the Law which Christ professeth He came not to dissolve, but by the contrary to establish it? What wonder to see Mens carnal Confidence in their own Wit, Worth, Strength and Ability, Works and Merits, punished with letting loose lying Spirits to harden them in their Error? And what wonder to see God punishing the Abuse of the Gospel, and refusing to receive the Truth in Love, with giving Men over to the Spirit of *Antichrist* and strong delusions. 2 *Thess* 2. The Patrons and Propagators of such Errors and Delusions are called by the Apostle, Ministers of Satan and false Brethren, 2 *Cor.* 11.16. Deceivers, 1 *Tim* 4.1. & Men who were of old ordained to this Condemnation. From whose contagion and punishment, let every misled Soul pray to God to be delivered.

CHAP.

CHAP. VIII.

oncerning the Converts Conscience, mistaking Vice for Vertue, and pleasing himself in this condition.

THis Case differeth from the Case of Delusion which we have taken for Erring in he matter of Religion, whether Doctrine or Worip, pertaining to the first Table of the Law; ut this mistaking Conscience is in the practice f Duties of the second Table, when the Doctne of the Duty is confessed, but in practise and ction, Vice is practiced under the notion and retence of Vertue, and the Man is pleased with imself in so doing. Whereof it shall suffice to ive three Instances.

The First instance.

THe First Instance wherein a Convert may be for a time Mistaken, is, when a Man leaseth himself in nigardly parcimony, and arrow Scraping together of Money to the hinerance of spiritual Duties, under pretence of rugality and Diligence in his Calling, *&c.* Vhereby he perswadeth himself, that his Pracce is so far from Sin, as it is rather commendale and worthy to be imitat; for he conceiveth hat according to Gods Command he is not ow in the work of the Lord, but fervent in Spiit serving the Lord, *Rom.* 12. 11. that he is workg with his Hands that which is Good, *Ephes.* 28 that he is providing for the necessity of his amily, for which if he should not provide;

he ſhould be worſe than an Infidel, 2*Tim.*5.8. If the Matter were found ſo to be after Examination, true it is, Frugality, Diligence in a lawful Calling, and Proviſion for a Man's Family, are commendable; but here is the Deceit of the Heart found, when Anxiety is found in ſtead of moderat Carefulneſs; when haſting to be Rich is found, in ſtead of moderat Diligence in his Calling; when love of Money and Avarice is found, in ſtead of honeſt Proviſion for a Man's Family. We grant alſo, that this Miſtake is not eaſily diſcerned by Beholders, but yet the Convert himſelf, after Examination, may diſcern it, when he looketh upon the Effects, Signs, and concomitant Evils, ſuch as are felt Impediments, and Hinderances of a ſpiritual Diſpoſition: For, this Covetouſneſs of things earthly, whereof we are ſpeaking, doth mar the ſtudy and endeavour for things Spiritual, and diminiſheth the fear of Sinning in the matter of Gain, and taketh up the time due for ſpiritual Exerciſe. In this caſe, carnal Joy in the getting Gain, is a Sign and Evidence of a deceived Heart, and ſo is alſo worldly Grief for want of ſucceſs, or for not getting expected & deſired Gain, a proof of this Miſtaking.

The Cauſes of this Evil are the too great fear of Poverty, an over-high eſtimation of Riches, a diffidence of Gods Providence, a doubting of Gods Promiſes to furniſh His own with Food and Raiment, and things neceſſary for this temporal Life; Which Diffidence Chriſt doth expreſly

y discharge, *Mat.* 6. 24, 25. But for a Remedy of this Evil, the person guilty cannot seek after, nor embrace it, so long as he is not convinced of his sinful condition: Wherefore, for clearing a Mans Mind in this point, let him examine himself, whether in following Gain his Heart be oft-times surfetted & over-charged with the Cares of this Life, and made frequently indisposed for Prayer and religious Exercises, whether he be too much taken with Gladness when he gaineth, and Grief when he suffereth loss and worldly damage, whether he useth, for hope of Gain, or fear of Life, to Ly and Flatter, or dare deal unjustly in his Bargains, whether he findeth himself slow unto Exercises of Religion, but prompt and ready for Secular Affairs? Whether he spend the time heavily in religious Exercises, and is weary of them, but can pass the time pleasantly in the Affairs of this Life? If he find himself convinced by shrewd Signs of this Evil, let him humble himself in Gods sight, fly unto Christ for fastening his Bargain for Righteousness and eternal Life through Christ; then let him not cast off his Diligence in, & faithful Discharge of his lawful Calling, but by a religious Disposition of Mind, and observance of all religious Exercises seasonably, temper and moderat his Diligence in Secular Affairs, and depend upon God more then he hath done for the success of his Labours, and take from God Loss or Advantage as he giveth it, so as He may be found in

Prosperity and Adversity submissive unto God and ready for the discharge of Charity and Equity, as occasion shall offer.

Another Instance.

THere is another instance, wherein a Convert may be mistaken, to wit, when a Man pleaseth himself in the prosecution of private Revenge, that he may pay home to such as have wronged him in the matter of his Credit and Reputation, or in his Goods, or bodily Harm done to him or his Friends: For this ungodly Disposition he may pretend possibly, a care of following retributive Justice, wherein he may seem to himself to come short, except he should watch for a Recompence-giving to the person injurious; he may possibly pretend a dutiful respect to publick Peace and welfare of the Commonwealth of the Society wherein he liveth, wherin he may seem to himself to come short if he should suffer the Person injurious to him to go away unpunished; he may pretend also his own Safety and Security for time to come, whereof he may seem to himself careless except he make it evident, that whosoever doth him Wrong shall be made sensible of his Injury done; he may pretend that the Glory of God requireth so much, that Sin should be punished, the avenging whereof, if it should be delayed longer then occasion of Revenge should offer, or till the Magistrat should take notice of it

it, no punishment should fall upon the injurious at all; and last of all, he may pretend the good of the party injurer, who by feeling the smart of his wrong done may be led to Repentance, and made to learn by his suffering the recompence of his injury done, to carry himself more equitably toward his Neighbours in all time coming. All these pretences may bear weight in the corrupt inclination of a Convert, and may harden him in his Sinful course of seeking a private Revenge on the Person who hath injured him. And his corrupt inclination may be observed by himself, 1. by the stirring of his Passion and Wrath against the Injurer, whensoever he doth see the party Injurer, or call the Injury to Mind. 2. By Dissimulation and hiding from all Men the sense he hath of the Wrong received, till he find an occasion offered to be avenged on him. 3. By a stop made in his own prayer for Remission of Sins, by his Conscience telling him, he could not Subscrive the Condition put in the Prayer for Remission of Sin by Christ, which is *forgive us our Sins, as we also forgive them that Sin against us.*

The Causes of this sinful Condition are, 1. corrupt and unmortified carnal Self-love, with a too high estimation of himself in Pride, which maketh the Injury seem so much greater as he hath a higher estimation of himself. 2. A defect in his Christian Love, Meekness, Long-suffering, Patience and Pity, which should have

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their Exercise specially in cases of Provocation of our unmortified Affections. 3. The oblivion of the Commands of God, and of the manifold Sins daily committed against Him, whereof if there were a due estimation had, the Fountain and course of carnal Revenge should soon be stoped, that private and carnal Revenge should not break forth.

When these Evils are found out and acknowledged by the Convert in himself, the main remedy thereof is in and by Christ, Who hath died for us when we were His Enemies, *Rom.* 5. 8. and for whose Cause greater Sins against God, are daily forgiven to us, then are the injuries done unto us by Men. 2. In this case also the grave Admonition of the Apostle should not be forgotten, *Ephes.* 4. 26. 27. *Let not the Sun go down upon your wrath; neither give place to the Devil:* Giving us to understand, that if Wrath, which draweth with it the desire of Revenge, shall lodge all Night with a Man, the Devil will lodge with it also, stirring the Man up to pursue a Revenge whensoever he findeth opportunity.

A Third instance.

A third instance of this possible Mistake of a Convert may be found, when he pleaseth himself in his carriage too much for his own carnal Satisfaction in Meat, Drink, Apparel and Recreations, and here he may be hardened by sundry Pretences which he may have for his ex-

excesse in the use of things other ways lawful. As. 1. that what he spendeth upon himself is of his own Means. 2. That his Recreations are lawful and allowed unto him of God. 3. That in all this he hath a care of his Health. 4. That he doth not spend more upon himself then his rent and ability may well bear. 5. That God hath said, by the mouth of a wise King, that this course which he doth follow in allowing on himself, is the Gift of God, *Eccles.* 5. 19. And last of all, that he might seem justly a Nigard, if he did not well to himself when he is able so to do; and here are pretences abundant. But if after Examination of a Mans own self, he shall find the aboundance of Earthly things weakening his desire after things Spiritual, or shall find the sense of his in-born Corruption laid over to sleep in his Prosperity, or shall find his Flesh wax wanton against the Spirit, and to prevail in the conflict: or shall find his compassion toward the Poor & Afflicted to grow cold, & his Delight in things spiritual much diminished, or shall find too great a share and portion of his time bestowed upon his Body, and but little time bestowed upon the care of his Soul, a wakened Conscience may easily convince the Convert that Matters are not so right with him as he supposed.

The Remedy of this Evil is not for a Man to turn unto another extremity, and to a contrary Vice, as if there were no place for a wise Moderation, or as if at sometimes a more a li-

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beral use of the Creature were not allowed unto Men, or as if a spiritual Disposition of a Mans Spirit, could not consist now and then with any Banquet or Festivity: For, it is plain from Scripture, that there is a time to *Feast*, and a time to Fast, a time to Labour, and a time to be Refreshed, both in Body and Mind after Labour. *In* which Prudence, the Apostle had not a little advanced, when he saith, *Phil.* 4. 12. 13. *I know both how to be abased, and I know how to abound every where and in all things I am instructed, both to be full and to be hungry, both to abound and suffer need; I can do all things through Christ that strengthens me.* But here is the Remedy, 1. That distrusting our selves, and fearing the Snares which Satan layeth for us in all things, we have our Conversation with Christ, and set our Affections on things which are above, as the Apostle giveth direction, 1 *Col.* 3. 1. 2. *Next*, that we watch against the Lusts of the Flesh, lest at any time our Hearts be surfeited with Meat, or Drink, or any thing which is pleasant to the Flesh, *Luk.* 21. 34. *Rom.* 13. 14 For we are not Debitors to the Flesh, to fulfil the Lusts thereof, *Rom.* 8. 12, but are bound so to care for our Bodies, so, as our Souls have no loss thereby; for, the Lusts of the Flesh do fight against our Souls, 2 *Pet.* 2. 11. And to this end, let the Admonition of the Apostle be well remembred, 1. *Cor.* 7. 29, 30, 31. *This I say Brethren, the time is short, it remaineth that both*

they

they who have Wives be as though they have none, and they that weep as though they weep not, and they that rejoyce as though they rejoyced not, and they that buy as though they poſſeſſed not, and they that uſe this World as not abuſing it: for the faſhion of this World paſſeth away,

Many more Inſtances might be given, but theſe may ſuffice our purpoſe, who mind only to give ſome taſte of Caſes of Conſcience in ſome Examples, which may give Light unto other like Caſes as they fall in.

CHAP. IX.

Of the Caſe of Conſcience, dealing treacherouſly under pretence of Liberty of Conſcience.

PRevarication or treacherous Dealing, is ſtrictly taken; when for a Bud or Bribe the Conſcience doth betray the Cauſe which it ſhould defend: And it is borrowed from the unfaithful Advocate who for a Bribe doth ſell the Cauſe which he pretends to defend, and give over the plea of his Client, and falleth in to the adverſe Party. Such is the Man whoſe Affection to ſome Luſt and Worldly advantage, doth blindfold his Conſcience and moveth it to ſpeak contrary to its Duty, and mean time doth pretend he is only following the light of his Conſcience, for whoſe liberty he ought to diſpute; the matter may be ſeen in an example or Inſtance one or two: King *Saul* receives a Command from God to ſlay

all

all the *Amalekits* and destroy them and their Beasts; when it cometh to execution, *Saul* conceiveth it shall be for his Honour to spare *Agag* and reserve him for a Triumph, and that it should be for his Advantage to spare the fattest of the Cattel, whereof the People might make use for Sacrifice; so Advantage and Honour do sollicit him. The Peoples consent who followed him, helpeth on his Resolution to spare *Agag* and the fattest of the Cattel: Fear to offend the People whom he had drawn on to consent unto his Mind, concurreth to the giving forth his Decreet, contrary to Gods Command; and so his Conscience being bribed, faileth against the Command of God. In which Resolution and practice *Saul* doth please himself.

The like Treachery in *Saul* falleth forth in the matter of the *Gibeonites*. The *Gibeonites* preserved from *Joshua's* time, did grow in number to the detriment of the *Israelites* as he conceived, the Oath of a Covenant sworn for sparing their Lives standeth up on the one hand to hinder him from slaying of them, the Advantage which his kindly Subjects might have by killing them and possessing their Lands and Goods, standeth up to intise him to kill them, on the other hand: *Saul* being taken with the Bait of Advantage and Honour from the people of *Israel*, for whom he was zealous, inclineth his Conscience to misregard the Oath of the Covenant, partly because it was given without God's Counsel

and

ind Consent, yea contrary to his positive Command, discharging a Covenant with the *Canaanites*; partly because the *Gibeonites* deceived *Joshua* and the Elders, and fained themselves not to be of the number of the *Canaanites*, but Men of a far country; partly because many Years had interveened between the day of *Joshua's* Covenant with them & his time, & it seemed unto *Saul* very reasonable, that a rash and unadvised Oath should be still in force from Generation to Generation; and partly also because the Form of the Civil Government was now changed, whereby *Saul* conceiving himself not to be oblidged as successor to the Judges, but as King ordained at Gods special Direction, as free a Monarch as any in the World, and not bound by the Oath of the rash swearing Judges and Elders in *Joshuas* time, doth treacherously seduce his own Conscience, and falleth upon the off cutting of the *Gibionites* by the Sword. How many are they who by such Intisements, having deceived their own Hearts, and for Worldly Gain or Glory, or for eshewing of Damage, do embrace Errors in Religion, and follow that course which most serveth to satisfie their own Lusts, or is most applauded unto them who are in power? From which sort of Treacherous Dealing nothing can divert, and draw back the Man to Repentance, except the Lord partly by Disputation, and partly by Church Censures and civil Punishments, shall discover unto them their Treacherous

erous Dealing in selling the Truth and betraying their Conscience for base ends, and so bring them to Repentance.

In this Case, such as are pretended Maintainers of Liberty of Conscience, but in effect Patrons of licentious Living after their own Lusts, put in their Objections.

1. *Obj.* It is necessary for me, saith one, to do what I do, and to think what I think; *I* conceive I have Reason for me, and am perswaded that what I do and profess is lawful, and that that is not lawful whereunto Censures and Punishments tend to draw me.

Ans. What necessity can be pretended for a deliberat Man's Actions and Profession, except a Moral Necessity of doing Duty, and of not Sinning? Natural Necessity he cannot alledge for the justifying of deliberat sinful Actions: For if he pretend original Sin and native corrupt Inclination to sin, it is no Excuse for Sin, but a granting himself a Sinner by kind, by natural Inclination and Custom; or, if he pretend a Civil Necessity, it is either for hope of Gain, or fear of worldly Loss, and that is but a base Reason to move a Man to do what is in it self sinful. If Conscience be pretended, and that he cannot without Sin do what is against his Conscience, he must know that a Conscience mis-informed cannot warrant a sinful Tenet or Practice: For except a Man renounce the Error which he hath embraced, both the Error is his Sin, and the

ne Profession and Practice according to the Er-
or, doth make his Sin double; if he pretend, that
xcept he do as his Conscience diteth unto him,
e sineth, because the Conscience is the rule of a
Mans Actions, he must know, that the Conscience
s not the absolute Rule of a Mans Actions, but the
Word of God must be the Rule of his Conscience
nd of his actions also. Because if he put his Con-
cience in the place of God's Word, and not in sub-
ection and subordination thereto, he must justi-
e the Murtherers of the Martyres, of whom
Christ giveth warning, that they who kill His Ser-
ants shall think (to wit in their Conscience) that
ney do unto God good service. *Joh.* 16. 2. If he pre-
end, that upon this ground Liberty of Conscience
s altogether destroyed, if Men living under Civil
nd Ecclesiastick Government, must renounce the
ight of their Conscience and give obedience to
Men's Commandments, he must know, that he
s mistaken, and that the true Liberty of the Con-
cience standeth in the following Gods Word,
nd doing Service unto God. Neither doth
ound Doctrine ty any Man to renounce the
iberty of his Conscience, but to renounce the
rror which hath blinded him, and to re-
ounce his Lust which hath opened the Door
nto the Error which hath misled him, lest both
e perish in his Sin, and the Society wherein he
iveth be infected with the Error, and fall under
he Wrath of God. If he pretend, that neither the
Will of a Man, nor his Conscience can be compel-

led: For, the Nature of the Conscience and Will is to determine freely what the Man shall do: and the Lords People must be a willing People, *Ps.* 110. 3. He must know that albeit the Will and Conscience cannot be compelled, yet the carnal Lusts which have seduced the Conscience, may be crossed and curbed by Ecclesiastick Censures and civil Punishments, that the Conscience and Will, being better informed, after the discovery of the Deceitfulness of their Lusts, which did mislead them, they may freely disclaim the Error and their unhappy venting thereof. If he pretend that God is the only Lord of the Conscience, and no Man may take upon him that power to prescribe unto, and command another Man's Conscience, let him know that God indeed is the only Lord of the Conscience, and because He is Lord, therefore hath He appointed His Ministers to teach Men the Truth, and to press the disobedient Members of the visible Church with Censures, and hath put the Sword in Magistrates Hand to see His Will done, and to punish such as refuse to give obedience to His Commands, that so obedience may be procured to God the only Lord of the Conscience. In which case albeit the Acts commanded by the Will and Conscience are curbed and restrained, yet the Will and Conscience is not compelled, but is brought to a better Determination of its own elicit acts, that having obtained a clearer light about its duty, it may command the outward

Man

Man to say and do what is right. If he pretend, that Religion is not to be propagat and press'd by *Force*, but by the Word preached, and Heresies are to be rooted out, not by the Sword but by the Power of Truth holden forth to the Heretick, let him know that there is a difference between propagation of Religion among *Pagans*, or People not under the charge of the Civil Magistrate, or Church Judicatores, and the preservation or purgation of Religion among them that are within the visible Church, and under the power of the Civil Magistrat.

For albeit the only way to bring Religion in request among Heathen Nations and Strangers to the Covenant of promises, be that way which the Apostles did follow, preaching the Gospel to all, and receiving such as embraced the Gospel into Church-fellowship, yet the Magistrat having Civil Dominion over Heathen Idolaters, may after information of them by the Preachers of the Gospel brake their *Idols* and abolish them, and restrain them from doing contempt unto the true Religion, or abusing of the Sabbath, as the Fourth Command of the Moral Law doth give warrant; yea, and may compel them to use the Means whereby they may be instructed in the true Religion. Again, let him know there is a difference between dealing with *Pagans* and strangers from the Common-wealth of *Israel*, and dealing with these who have given up their Names to Christ, have entered in Covenant with

God, and by Baptism have consecrat themselves and their Children unto the Faith, Worship and Obedience of God, and do profess the Christian Religion, and yet go about by their Errors and Practices to corrupt and over-turn the true Religion and Faith of others among whom they live: For, such may and should be not only instructed by Sermon, Conference and Dispute, but also punished by the Civil Magistrat for their deceiving of the people, and troubling the Flocks of Christ, *Deut.* 13 and *Rom.* 13. If he pretend, that Church-censures & civil Punishments can serve for nothing but to make Men Dissemblers and Hypocrites in the matter of Religion, which is most odious in the sight of God and wise Men, let him know, that every Hypocrite shall bear his own iniquity: Ecclesiastick Censures and Civil Punishments concern the Words and Deeds of the outward Man, that they may be ordered so as Religion and the Peace of the Kingdom may not suffer detriment. If any Man say and do that which is right in Hypocrisy & Dissimulation, the *Society* wherein he liveth is safe; but for his Hypocrisie, let the Dissembler answer to God for it. And yet it is not to be presumed, that all who by Censures, and fear of civil Punishments do forsake Error and embrace Truth, are Dissemblers and Hypocrites in so doing, because they are Means appointed of God for curbing and reclaiming erroneous Persons, wherewith He giveth His Blessing when it pleaseth Him. For by Censures and civil Punishments, the Al-

luce-

luremens which have enduced them to Error, are cut off, such as are Applause of Men, vain Glory, worldly Advantage, sensual pleasure, and such like, wherein the Erroneous have been taken as in an evil Net, which being broken the ensnared Captive may come freely off his Error, and embrace the Truth, and take in good part the Censures and civil punishment which drew him out of the Snare unto the right way: As we are assured by the Prophesie of *Zechariah*, chap 13.6. *And one shall say* (to wit the converted sectary) *what are these wounds in thine hands? Then he shall answer*, those *with which I was wounded in the house of my friends* But whether by those means the erroneous be reclaimed heartily or in Dissimulation, respect must be had to Gods Commands and His Peoples Good, by curbing of Vice and Error, according as God hath given power to the Church and to the civil Magistrate, *Rom.* 13.3. 4. *who is appointed the Minister of God for the Peoples good.*

If he shall object, that he who chargeth him for his Error, is no less subject to Error, then he whom he chargeth, yea, that Governours Ecclesiastick and Civil are no more exeemed from the danger of Erring, than privat persons, yea, that the Determinations of Synods and Councils are not Infallible, yea, that he is perswaded the Error he is charged of, is no Error, but not perswaded of the truth which the reformers of him pretend unto. Let him know that the

force

force of this Objection doth assert, that Truth and Righteousness is settled upon the mis-perswaded Sectaries part, and that the Church and Magistrate who findeth fault with him, hath nothing to perswade them of the Truth, which they do press upon the Sectary, and so cannot condemn or punish him; but he must know, that it is one thing to say *One may err* in the latitude of a Possibility indefinit, another to say, *One doth err* in such a particular, wherein he hath the Light of Scripture and Reason clear for him. The Sectary will not deny he may err, but he will maintain that in such one or other Article of his Profession he doth not err. Shall he maintain his Plea, that he doth not err in such a point of Error? and shall not the Magistrate and Church maintain their Plea, that they do not err in punishing such an obstinat erroneous Person? Christ hath committed the Keys of Doctrine and Discipline to His Church, that private Persons may know Christ's Will by the Ministry of the Church, except he will be holden for an Heathen or Publican. *Mat.* 18. 17. He hath also committed the power of the Sword unto the Magistrate, who doth not bear the Sword in vain, *Rom.* 13. And therefore let the Church and Magistrate do their Duty, and let erroneous persons cease to stumble the Lords people by their Error and Practice, and suffer themselves to be brought in order by such as have Commission and Power to move them by Censures and civil Punishment thereunto.

If ſtill he will inſiſt and alledge, that by this Means a *Chriſtian* by Cenſures and civil Puniſhnent, is compelled to ſin againſt his Conſcience, et him know, that a ſcandalous Sectary or licenious Libertine, is not compelled at all to ſin, ut to ſay and do that which is right, and to earken to the word of God rather than to his wn erring Conſcience: For the ſcandalous Sectary, Schiſmatick or Heretick, lyeth in a twofold Sin, the one is in his Spirit, believing and and embracing an Error, the other in his external Words and Deeds corrupting the Minds and Manners of God's people. If after Conference and Diſputation, the Sin of his miſled Mind cannot be taken away, yet the correcting of him by Church-cenſures and civil Puniſhment may reſtrain and bind him up from troubling, and infecting others with his Leaven and ill Example; and ſo his ſinning externally is cut off, and he made in ſo far to ceaſe from Evil: wherein he doth not ſin in ſo far, becauſe Sin is not every Trangreſſion of the Ditement of the Conſcience ſimply, but the Tranſgreſſion of the Law, and Ditement of the Conſcience ſpeaking according o the Law, is a Sin. *It* is true indeed that whoſoever doth judge the Ditement of his Conſcience o be the Law of God, and yet doth the contrary, muſt by interpretation of his Deed be holden guilty of Sin, becauſe he who by Fear or Hope an be moved to do contrary to the Ditement f his Erring Conſcience, in effect doth profeſs

he may be moved by Hope or Fear to do contrary to the Diteament of his Conscience well informed. Mean time it is expedient, not only for the good of the Society of Gods People, but also for the good of the erroneous Person himself that he be curbed and hindered, by these that have lawful power, from doing yet more harm, and restrained from following the course of Sin, and filling up the full measure of Sinning which he was about to do.

CHAP. X.

Of such as do please themselves in a condition not pleasing God because they conceive they can pray well under any condition.

SUndry there are, who think their Souls to be in a good case and Condition, when they can Pray much, and that with freedom of Spirit, when possibly they do not watch over their Hearts, nor ways as becometh them.

This Sickness even Converts are subject unto sundry times, but it may be most clearly seen in those, who put a sort of Worth and Merit in effect, upon their Religious Exercises, as we may see in many *Israelites* in *Isaias* time, *chap.* 58. They did reckon themselves among them that did seek God daily who delighted in His ways and did approach unto Him, *ver.* 2 yet because God did not grant their Petitions, they fell on chiding Him, *ver.* 3. *Wherefore have we fasted*

(say

(say they) *and Thou seest not? wherefore have we afflicted our Souls and Thou takest no knowledge*; The history also of *Korah*, *Dathan* and *Abiram* is notour, wherein we see what esteem *Korah* and his Complices had of their own Holiness, and of their access to God in their Prayers, that they durst hazard and lay their Lives in pawn, that God should make them as welcome when they came with their Censeres to pray before Him, as *Aaron* and *Moses*, yea and more welcome then they.

Such a sort of Deceit is that whereby some Fanaticks, Enthusiasts and Hereticks do foster themselves in their own Folly, and imagine they are no small Men in God's account, because they find a sort of Eloquence in their Prayers, which they conceive God would not give unto them, except He were well pleased with their Persons, Prayers and Ways; and that the true Convert also is subject to this Sickness, appeareth by this, that *Moses* in Charity judged many who countenanced the Conspiracy, to be godly Persons otherways, and therefore exhorted them to forsake the unhappy Society of these wicked Men. And sure it is, that sundry of the Sons of *Korah* did repent and fly from the company of the obstinat Transgressors; for it is clear that all the Sons of *Korah* did not perish, *Numb.* 26. 11, and frequent mention is made of the Posterity of *Korah* in the *Chronicles* and *Psalms*.

But

But we need not insist much here, seing Experience teacheth, that many go on confidently in maintaining Schism and Error perswading themselves of the Goodness of their course and condition, because their Prayers do flow according to their wish from day to day. And many are, who if they find freedom in Prayer, for any particular concerning themselves or others, do assure themselves that it shall come to pass which they pray for: And if their Spirits be straitned in praying for spiritual and promised Graces, they fear they shall not be satisfied in the Particular they pray for.

For Remedy of this Self-deceit, Men must know, that it is one thing to pray much, and another thing to be heard and their Prayers and Persons accepted. The *Jews* are told by the Prophet *Isaiah*, *Chap.* 1. 15. that albeit they put up many Petitions, the Lord will not hear them, because their Hands were full of Blood. 2 Carnal Affection may easily creep in and stir up a Fervency of Prayer, *Jam.* 4. 3. *You ask and obtain not, because you ask amiss, that you may bestow what you pray for upon your Lusts.* 3 Saints may pray earnestly for that which God is not minded to grant unto them, as *Samuel* prayed for *Saul*, that he might be continued King, 1 *Sam.* 16. 1. And *David* may pray for the Life of *Bathshebas* Child and not prevail. 4 On the other hand Prayers put up from a straitned Heart in a sad condition, may prove no less pleasing unto God then when the Supplicant doth

doth find most enlargement of Spirit, & freedom of Prayer. How oft did the *Psalmist* cry out of the Deeps, when his Spirit was overwhelmed within him, when Darkness and the Cords of Death did straiten him, as *Ps.* 61.1. is holden forth? And the Apostle (*Rom.* 8.) giveth us to understand, that the Spirit of the Convert may be so straitened by Afflictions bodily and spiritual, that they are not able to set their Words in order before God, yea nor have clear notions of their Necessities and Desires, but in stead of an Oration, do Sigh and Groan unto God. Wherefore if a Man shall in the sense of his Sins and Wants, have his daily recourse unto Christ, and be careful to bring forth the Fruits of the Spirit, praying for what is promised with Submission to God, what measure and at what time He pleaseth to give, he may be sure his person and prayers are acceptable, as we are taught, 1 *Joh.* 5.14, 15. *This is the confidence that we have in Him, that if we ask any thing according to His Will, He heareth us; and if we know that He heareth us, whatsoever we ask, we knew that we have the Petitions that we desired of Him.*

CHAP. XI.

Of the Converts esteeming the Peace of God to be but a Carnal Security.

WE have brought forth some Examples of the first sort of the Conscience Erring by

by esteeming an evil Condition to be a good Condition. Now let us look upon some *Examples* of a Conscience erring, by esteeming a good Condition to be an evil Condition. Of the which sort this shall be one.

Sometime some Converts do mistake the Peace of God granted unto them after hard Exercise, and do esteem the quietness of their Conscience, to be nothing else but a carnal Security and sleepy Disposition of the Conscience. To which case that we may speak the more clearly, we do not deny that many are, who indeed fall in a carnal *Security* and please themselves therein, conceiving they have the Peace of God and a blessed Quietness of Conscience. *Such* Persons have no doubt nor suspicion but all is well with them, for they do not examine and compare their condition and ways with the Word of God, but sleep sweetly in their carnal *Security* and Negligence of spiritual Duties, like to these lukewarm *Laodiceans*, *Rev.* 3. Of such we do not speak here. 2. Again we do not deny, that true Converts are in danger to suffer the Peace which God hath granted unto them, to degenerat unto a carnal *Security*. For easily may a Convert after Consolation divine fall in a Sleep, as the Spouse did in the *Canticle*, 5. 2. But we are speaking of the case of a Convert, watching unto Duties, who after no small vexation in his conflict with the Tentations of the Devil, with the Terror of the Law and *Sense* of Divine Wrath hath got-

gotten the Victory by Faith in Christ, and hath obtained Peace with God graciously granting his Petition, we are speaking here of these Converts who after the Lord hath granted Peace unto them through Faith in Christ, dare not enjoy their Peace, but do suspect that their Peace is not sound, and at length do count and call it carnal *Security*; and so do breed themselves new Troubles of Mind. The Pretence and seeming Reason whereby they do deceive themselves is this. When God, say they, seemed unto us angry with us, when we found no Peace and were wrestling under the sense of *Sin*, and in doubt whether such as we should find Mercy, then we did pray very earnestly, Night and Day, then we were diligent in Hearing and Reading of the Word of God, and were painful in the Exercise of all Duties of Religion, and Obedience. But now we find our selves much cooled and slackned in all these Duties, whereupon we justly suspect the Peace which we now do find, to be nothing else but a carnal Security of a sleeping Conscience. By this Mistake all Thanksgiving for the Peace granted unto them is well near suffocat and extinguished. Their former condition under Doubts and Fears, is judged to be better then their present condition, they wish their former Fears may return, rather then they should continue in this condition, wherein their Tears are dryed up, and their former Diligence eaten up. Hence go they on to lay forth their Complaints before

fore their intimat acquaintance, concerning God's Dispensation and dealing with them, because the Spirit of Fear & Reverence toward God, the Spirit of Grace and Supplication is much diminished and near-by quenched in them. By which complaints they do not only breed trouble to themselves, but also make heavy the Hearts of their Godly Friends, and do tempt them to fall into the like complaints & to grieve the Lords Spirit.

2. This mistake doth arise, partly from the not considering and esteeming of the gracious Gifts of Peace and other Graces bestowed upon them, and partly from a wrong Comparison of their former and present condition. For first the afflicted Person taketh no notice of the Evidences of a new Creature in himself, he doth not consider how great a Benefit is bestowed upon him, when he feareth to offend God, feareth to be shut out from Society with Him, and earnestly desireth to be sure of His Favour in Christ: He hath not a due Estimation of having Peace with God and War with Sin in himself joined together; to be freed from the Torment of the Conscience condemning him according to the Law, and with all a desire and delight in the obedience of the Gospel joyned together. 2. He doth inconsiderately exact of his Conscience, that his Soul should be in the same disposition before Peace be granted, and after that it is bestowed, or that his Affections should be stirred up one and the same way in both these Cases: For before

Peace

Peace is given he cannot chuſe but he muſt have Sorrow, Heavineſs of Heart. Unquietneſs Fear, and ſuch like other ſad Affections. But after that God granteth Peace, theſe Perturbations are quieted, tormenting Fear ceaſeth, Lamentations are reſtrained, Tears are waſhen away in a good meaſure, and in their place, do Thanksgiving to, and Praiſes of God ſucceed, and every Duty do call for their own place in a pacified Mind, ſo that the Mans body be not neglected as before, but care had of keeping Health, for enabling to do what is required of him in his Calling toward every one with whom he liveth: For, now his condition being changed, why ſhould not his Affections, and the Effects depending on them be changed alſo? Who can reaſonably exact the ſame Duties of a Man in a Fight, which he may require of him when he hath gotten the Victory? who can expect the ſame Carriage from a Man when he is ſick and when he is in health? Doth not the Apoſtle ſay, *Jam.* 5. 13. *If any Man be afflicted let him pray? Is any merry, let him ſing Pſalms.*

3. For Remedy of this Evil, 1. let the Afflicted examine himſelf whether this Peace hath had a conflict of Conſcience, and Faith under the ſenſe of Sin and fear of the Wrath threatened in the Law, going before it or not. 2. Whether this Peace hath followed upon flying to Chriſt by Faith, unto whom he did cleave in his ſad exerciſe? Whether this peace hath fol-

followed after Prayer and Supplication made to God for it, that he might without Fear of his Enemies serve God all the days of his Life? 4 And last of all, whether his Heart still inclineth and endeavoureth to give obedience to the Commands of God, and to be grieved for his short-coming therein? If these Things do concur which beseem a Convert, let him perswade himself his Peace which he hath censured for carnal Security, is the solid Peace of God mistaken by him. And therefore, 1. let him no more suspect the Gift of God, but hold fast the Word of God, which Faith of the Soul chased to Christ, hath laid hold on, that being now justified by Faith he may have Peace with God, *Rom.* 5. 1. For, God doth not give to His Supplicant carnal Security for Peace, a stone for Bread, and an Adder for *Fish*. But, 2. let him observe the Wiles and Malice of Satan, who cannot endure that the Soul fled from him to Christ should have *Peace*, or in the enjoying of it bless God for His Gift of Grace. And 3. let him study to make use of this *Peace* granted to him, going on in the obedience of Gods Commands chearfully, and to be ready for new Conflicts and Assaults from Satan, and not be afraid of being deprived of the *Peace* of God, while he by Faith in Christ is yoked in Battle against Sin which he seeth in the World and feeleth in himself.

CHAP.

CHAP. XII.

Of the case of a Convert, taking some acts of justifying Faith to be high Presumption in his Person.

THis case is like the former. Some true Converts are, who have fled to Christ for Remission of Sin and Delivery from Perdition, and have applyed the Promises made for Sanctification and Consolation, and full Salvation after this Life, in such a measure as doth suffice them for encouragment to wrestle with Difficulties, wherewith they may meet in their way to Heaven. But when the highest and most excellent Priviledges of the Gospel are presented to them, and come to be made use of, such as are, *sitting together with Christ in heavenly places*, Ephes. 2. 6, *being co-heirs annexed with Jesus Christ*. Rom. 8. 17. *So esteemed of*, and loved by Christ, *that they who touch His Saints, do touch the Apple of His Eye*, *Judging the World and the damned Angels*, 1 Cor 6. 3. and such like other Priviledges, they are at a stand, & dare not apply these priviledges for Fear of high *Presumption*.

2 Neither must we wonder that a *Soul* should fall in this Exercise, and yet adhere to Christ as a Convert and true Believer: For when a *Sinner* for fear of Perdition is chased to a Saviour, and dare not loose his Grips lest he fall in the *Pit*, he may seem to himself to be in good case if he get in to Christ, albeit he do not thrust himself

upon such high Priviledges, and joyn himself with *Abraham* and the Patriarchs and Prophets. Like unto *Mephibosheth*, who judged himself to have found Grace enough at *Davids* Hand, that his life was spared, but trembled when he was priviledg'd to come to the Kings Table, who in his own Eyes, was like a dead Dog for his unworthiness, as he judged of himself. Or like the Prodigal in the Gospel, who in his own eyes was not worthy to be counted a child of the Family, but content to be as one of the hired Servants in his Father's House. And true it is, that the wonderful largeness of the Promises of the Gospel, maketh the true Convert, lately come forth of the slavery of Sin and Satan, to stand so astonished, that he dare not take to him so glorious Titles, Priviledges and Consolations as the Scripture doth allow him: yea, when he would lift up himself to believe the Glory promised, he can no more apprehend the infinite Love and Grace of God propounded and adjudged unto him, then he can measure the Heaven with his span, or comprise in his hand the great Glob, and round of Heaven & Earth. From such a consideration was it, that *Peter* did at first utterly refuse to suffer Christ to wash his Feet; and that *Martha*, in the beginning of her Conference with Christ, could not think of so great a benefit, as the Resurrection of her Brother *Lazarus* before the Day of Judgment.

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2. The Convert in this Case, doth wrong to himself and to the Word of God, & to the liberality and rich Grace of God: for, so long as he suffereth himself to be born down from embracing, as safely he may, the rich allowance of God upon a Soul reconciled to Him by Faith in Christ, he not only cuts himself off from that measure of Joy of the holy Ghost, which he may have, but also giveth occasion and advantage to Satan to brangle and call in question, whether the Man hath indeed believed in Christ at all, or whether he hath laid hold on Christ for Righteousness and Salvation by Faith unfained: For, if it be presumption for a self-condemned Sinner, flying unto Christ by Faith to lay hold upon the Benefits which Christ hath prepared, purchased, and offered unto him upon this pretended Reason, that these Benefits are so hudgely great, and the Man so small and unworthy in his own Eyes, why may not Satan, with as great reason, (if there were any weight in it) call it Presumption for such a Man to lay claim unto Christ, Who is greater then all His Benefits, and so beat him off from Faith and Confidence in Christ the great gift of God, made of God, to poor Sinners fled unto Him, Wisdom and Righteousness, Sanctification and Redemption?

3 Wherefore to help the Convert in this condition, let him consider, he doth well to be feared for Presumption, for it is a fearful evil; but,

det him remember to put due difference between Presumption, and true Faith and Confidence: For, 1. Presumption is proud and puft up with Self-conceit, but we presuppose the Convert to be humble and laid low in his own Eyes, in this condition we are speaking of. 2. Presumption is secure and negligent in the discharge of commanded Duties; but the Convert we speak of, is about the use of the Means, and in some measure diligent in discharging commanded Duties in his Calling. 3. Presumption layeth hold upon promises not made to the Presumptuous and troubleth not it self with Precepts and Threatenings; but the Convert in this condition we are speaking of, regardeth both Precepts and Threatenings, and is so far from putting forth his Hand, without a warrant, unto promises, that he stands aloof from laying hold on moe Promises, then he conceiveth necessar to save his *Soul* from Hell. 4. The presumptuous promiseth to hmself Felicity, albeit he walk in his own ways, and turneth the Grace of God into Lacivioufneſs, incouraging himself to Sin because God is merciful; but this Convert esheweth Sin, and followeth the way which may lead him to the possession of all Promises. Therefore, 1, let the Convert in this condition remember, that Christ and all His benefits are so joyned together in the grant of Grace, that he may confidently say with the Apostle, *Rom.* 8. 32. that seing Christ is given to the Believer flying unto Him, it cannot be

be but God with Him will give all things also. 2, Let him consider, that it is a dangerous matter, not to give credit unto Gods faithful Word holden forth in one Promise, as well as in another: For, seeing He is worthy to be believed in the first Promise, of receiving into Favour a Sinner flying to Christ, why shall He not have the Glory of Truth and Grace in the rest of the Promises, which belong to the accomplishing of the full Glorification of the Man reconciled. 3: And last of all, let the Convert, in this condition consider, how near he draweth to a Popish Error in this practice; for, *Papists* do measure the Gifts of God unto Men, by the Mans Merit and Well-deserving, and not by meer Grace only, and upon this ground do reckon it Presumption for any ordinar Christians to be assured in this Life, that God will guide them with His Counsel, and at their departure out of this Life, immediatly receive them into Glory. For, if the Convert being chased by the Law to lay hold on Christ (who is the End of the Law for Righteousness unto every one that believeth) shall stand a back from laying hold on the highest Priviledges of Saints, & the greatest Promises made to justified Souls, because of his own unworthiness, doth he not say in effect, if I were more worthy and like in holiness unto such and such Saints, I could be more confident to lay hold on these high promises: which ground, if it be once holden, it makes the

Reason of the Man's Confidence to be his own Well-deserving, and not the meer and only Grace of God the free Promiser thereof, & so the way of Salvation by Grace should be undermined and overturned: which is absurd, because the Apostle, *Ephes.* 2. 8. saith, *That by Grace we are saved through Faith, and that not of our selves, it is the Gift of God.* Therefore let not the humbled Convert think it Presumption to lay hold on Christ and the fulness of all promised Grace in Him, how large soever it be.

CHAP. XIII.

Of the condition of the Convert, fearing that the Joy of the Holy Ghost which he hath felt, be found only to be either the Joy of Speculation, common to temporal Believers, or a meer Delusion.

OF this sort also is this case, wherein the Convert doth suspect, that the Joy of the Spirit which he hath felt at some times, was either a Joy of Speculation or Contemplation only, such as Philosophers may find in their study of humane Learning, or else a Delusion of Satan also. This case may fall upon the true Convert in the time of Affliction and felt Desertion, when not only the sense of Consolation is withdrawn, but also Sorrow and Heaviness have sized on his Spirit, when the sharpness of affliction rakes up the whole Soul, and Sorrow doth

doth fill the Heart. At such a time the memory of by past joy is greatly darkned, and the sense of present Grief inflameth the whole Man. For as it falleth forth in a Mans Body, that both sweet and sour Liquor, do affect the sense of Tasting most, when they are presently felt, but when they are past, the Memory of them doth affect the Imagination only, and that but lightly in comparison with present sense. As the sense of a fiery Coal doth otherways affect us when it touches our Flesh, then the memory of the pain we have felt, doth move us when the Pain is past; so it is in the Passions of the Soul, for joys spiritual shine for a while, when they are lately raised up in the Soul, but after a time they are darkened, and in some sort worn out, especially when Grief doth arise, then they are swallowed up with Sorrow, or are well near forgotten, or lightly esteemed and rejected: My *Soul refused comfort*, saith the Psalmist, *Ps.* 77.2. Such was *David's* condition, *Ps.* 116.11. When he *said in his haste all Men are Lyars*: at which time, whatsoever joy he had felt, in believing the promises made to him by *Samuel* or other Prophets, he counted all to be but deceiving of him and Delusion.

This Mistake is strengthened ordinarly by Satans Tentation and wicked Suggestion, watching upon all occasions to traduce and slander all Gods Words and Operations. The Complaint of *Jeremy* savours of this malicious Suggestion,

which the Prophet layeth out before God, to be rid of it, *Jer.* 20 7. *Thou hast deceived me, and I was deceived.* Yea oft-times it cometh to pass, that our old Man and corrupt inclination taketh part with Satan, and when occasion doth offer, scorneth all the spiritual Affections of the new Man, as *Ishmael* mocked *Isaac's* devotion.

2. This Evil except it be speedily and solidly cured, not only casteth the Convert in a miserable condition, but also calleth in question his state, whether at all he be Regenerat, reconciled and in the state of Grace: For, if the Joy of the holy Spirit granted to the supplicant praying to God in Christ, for confirmation of his Faith, granted to the mourner for sin, that he may be comforted, shall be esteemed as the effect of Speculation only, then the comfort of the Earnest penny and first Fruits of the Spirit is lost, the Confirmation of Faith by that Consolation is enervat and weakened; Thanksgiving formerly offered for the comfort sometime felt, is recalled, and the Testimony of Gods Spirit, speaking according to the word in oft-repeated Experience is laid aside. And so the Afflicted Soul shall seem to himself in worse condition then when he was lying in his Sins, because he shall seem to himself to have lost his labour from the time that he renounced his Sins. Wherefore it is necessary, that this Sickness be speedily cured, lest it prevail.

3. For Remedy of this evil, let the Afflicted lay aside the dispute for a time whether his Joys

and

and Spiritual Experiences of the Lords working in him, have been real, as they sometime seemed, and let him turn his Eyes upon his present miserable confused condition, let him take a new view of his Sins and unworthiness, let him observe Satans Malice, Power and Wiles to weaken Faith, & what need now he standeth in of Christ Mediator, Redeemer, Surety and Physician by Office, after a new discovery of his Sinfulness; and let him look upon the Riches of the Grace of God offered in the Gospel to every hungry and thirsty Soul flying to Christ for refuge, and let him say to God, Lord there was never a time wherein I had more need of Christ for Righteousness and Salvation, behold I fly unto Thee, I welcome and embrace Christ offered in the Gospel, and heartily do consent unto the Covenant of Grace through Him, and do except embrace & rely upon Remission of Sins through Him, and the imputation of His Satisfactory Righteousness, made over to such as fly unto Him, or else I should perish utterly, and do give up my self to Thee, that Thou mayest write Thy Law more powerfully on my Heart. By this Means the Confidence of the Afflicted's interest in the Covenant of Grace shall be more fixed and made sure to him, and Satan disappointed of his design to cast the Afflicted by his Tentations in Misbelief, and Separation from Christ.

4. Thus when he hath renewed the Grips of Faith in Christ, let him now enter the lists, and

and dispute the Solidity of his former felt Expe-periences, by discussing the objections which did weaken his estimation of the former felt Joys of the Spirit. One objection against them was, because they were of short endurance, and therefore seemed not solid. The Answer may be this, The short staying of the Joy of the Spirit is no proof against it, as not true Joy: for, it is sufficient earnest of the promised Salvation, if when the Word of God in the Gospel speaketh Peace to the Man fled to Christ he findeth the Word believed to be confirmed to the Believer by Peace & Joy, albeit the sense of it remain but a short while; *After you believed* saith the Apostle, *you were sealed with the Spirit of promise*. Ephes. 1. 11. As it is not sufficient to prove, that wholsome water given to a Fever-sick Person, is not a wholesome Drink, because the cooling Refreshment by it, endureth but a short while; so it is not sufficient to prove, that Consolation & Joy given to a sorrowful Sinner, seeking favour through Christ is not solid and true Joy, because it stayeth but a short while. It is sufficient that it hath stayed so long as was needful; for, after the Word of Promise was believed, the Joy was sent to ease the afflicted Souls present grief, and to give him earnest, that full and lasting Joy should be given in due time unto him. When the Messenger hath done his Commission, let him return to his Master. As the Sheet let down in the Vision from Heaven to *Peter*, after it had served

for

for *Peter's* Instruction, it was taken up to Heaven again, *Act.* 10. The Spouse in the *Canticle* knew by experience, that her spiritual Joys would not last long, and therefore chargeth the daughters of *Jerusalem* that they waken not her Beloved till He pleased

5. Another Objection is this, If my Joy had been sold (saith the Afflicted) it should have brought forth better Fruits than it hath done; but joy spiritual as I then called it, did degenerat into a carnal Security, & I was not the more Holy by it. To which Objection the Answer may be this, the blame of this is not to be laid on spiritual Joy, but upon the abuse of this Mercy, by ingratitude for this gracious blink of felt Favour, negligence in the use of means to entertain this sense by sleepiness of Conscience and other Sins, and namely the laying too much weight upon this sense, and not fixing the Heart by so much more upon the Word of Promise when feltConsolation may be withdrawn, is a just cause; for, spiritual Joy is not given to any to build upon its continuance, but to make the Convert hold the confirmed word of promise so much the faster when for the Exercise of Faith, comfortable Feelings are with-drawn. The Spouse in the *Canticle* after a Feast of this kind, falleth asleep, and giveth slight entertaining to the Bridegroom when called upon by His word, for which she is chastised, by his withdrawing of His comfortable presence, *Cant.* 5. 1.

2, 3. &c. But let us put the case, that the felt Joy of the Spirit were not abused, yet is it not unusual for God to withdraw Consolation, and to send Trouble and Anguish, on the Soul of His dear Child, to try his Faith and train him on to hold the Word of His Grace in the hardest Condition he can be into, as He did exercise *Job*, and *Jeremie* the Prophet, *Jer.* 20. and the Psalmist, *Ps.* 77. In which condition, to suspect that the Consolation and Joy of the Spirit, speaking to the Heart by His word, is not His gracious Operation, or is a Delusion, cannot but exceedingly grieve the Lord, and give Him cause to chastise this suspicion with Desertion.

6. But how may *I* know, saith the Afflicted, that my Joy was solid and was indeed the gracious Operation of the Holy Spirit? For answer, 1. If this Joy was given to him when, or after, he was lamenting his Sins, and fearing Wrath deserved, and flying unto Christ offered in the Gospel, he hath reason to reckon that Joy to be such as the Word of the Gospel doth promise and approve. 2. If during the time of his sweet feeling of Peace and Joy through Christ, he found his Faith in God, and Love to Christ confirmed and strengthned, if the Word of the Gospel was in more estimation with him, if his Heart was inlarged to bless, praise and thank God for manifesting Himself in Christ reconciled, if the purpose of followng after Holiness was renewed in him, he hath no reason to suspect his

Joy

Joy and Comfort. 3. *If* after the removing of this sweet feeling he is going on in the study of Holiness, believing in Christ, how heavy in Heart soever he may be, by Affliction and Tentation, he may be assured his sometime felt Joy of the Lords Spirit was solid, and his present suspicion thereof to be an evidence of his Infirmity, and of a Tentation from Satan. This was the way how the Psalmist wrestled out of his sad condition, *Ps.* 77.

CHAP. XIV.

Of the Converts suspecting, that his Zeal for God and against the Sins of others hath been fleshly Severity and imprudent Temerity.

IT cometh to pass, that they who love God sincerely, and cannot endure the out-breakings of the wicked, do sometimes transgress the bounds of Moderat Zeal, and being overtaken in some miscarriage, for which being rebuked by their Friends, or by them in power censured or civilly chastised, do in stead of Moderating their Zeal in time coming, grow more slack and remisse in their Zeal, suspecting themselves inclined to unreasonable Severity and Rashness, and ready to be esteemed Haters of Mens *Persons* by those among whom they live, as in some bygone experience they have already felt. And upon this occasion the Tentation of Satan falleth on tending to extinguish the fervency of true Zeal required in all true Converts.

And

And here there is Danger leſt true Zeal grow cold, and the Convert become luke-warm, both in curbing Sin in others under his charge, and in purſuing Duties in his own perſon. In which Sickneſs he may be the better pleaſed with himſelf, by ſo much as his Friends and others do commend him for his Moderation and Prudence as they ſhall call it.

2. As to the Remedy of this Evil, there is no doubt, but that may befal true Zeal, which is common to other Vertues, of which there is none ſo perfect, but ſome in-lake or exceſs may be obſerved in them. And therefore, as it is without reaſon to go back from purſuing Duty in the exerciſe of other Vertues, becauſe Imperfections therein are remarkable from time to time: So is it without reaſon to grow lukewarm in Zeal which may render a Man loathſome unto Chriſt, *Rev.* 2 3. Wherefore let the Convert take heed what the Lords word doth require of him in his calling, and labour to diſcharge his Duty towards others; ſo as he may be found both Zealous and prudent, that in the Expreſſions of his Zeal againſt Sin, Meekneſs & Love to the Offender may be manifeſted. 2 To this intent, let the Convert carefully take heed to entertain theſe three Properties of commendable Zeal, which are, 1. The Fear of God. 2. Humility of Heart. 3. The love of his Neighbour: For, the *Fear* of God will not ſuffer the Convert to depart from His Commandments; *Humility* of Heart

Heart will make the Man modeſt in his Expreſſions, and the *Love* of his Neighbour will make him mix Meekneſs and Compaſſion toward *Sinners* with his Zeal againſt Offences. This is the Right ſeaſoning of Zeal, which the Apoſtle calleth the Zeal of God according to Knowledge.

CHAP. XV.

Of the Converts ſuſpecting his aiming at circumſpect walking, ſhall be found in him ſcrupuloſity.

SOmetime it cometh to paſs, that the Convert being under hard exerciſe before his Conſolation, doth put on the whole Armour of of God, and ſtudieth to walk circumſpectly for a while, but after a time he becometh ſomewhat weary of the Yoke, ſuſpecting he hath given too much way unto Scrupuloſity, whereupon he becometh more remiſſe and ſlack in his Watchfulneſs and Diligence, laying aſide the Armour of God, as *David* laid aſide the Armour of King *Saul*, wherewith he was not accuſtomed.

For ſatisfying himſelf in this courſe, I preſuppone he maketh uſe of three pretended Reaſons. The *Firſt* is, becauſe it is impoſſible for any Man to attain to ſuch circumſpection in his carriage as becometh him: For it is no leſs then to aim at perfect Obedience of the Law, which the Apoſtle hath declared to be impoſſible becauſe

cause of the weakness of the flesh, *Rom.* 8. 3. The next pretended reason is, because this bending of a Mans Spirit maketh the Conscience unquiet, that a Man cannot enjoy the Peace of God granted in the Gospel. The third pretended Reason is, because it doth restrain Christian Liberty in many things lawfull, so as a Man can neither make use of Recreation of Body, or Mind without scruple; and here we must beware on the one hand, lest we give way to any degree of misregarding the Law, which is the Error of the *Antinomians*; and on the other hand, lest we insnare the Conscience of Converts and hinder them in the lawful use of what God doth allow unto them.

2. For Remedy of this Evil, let the Convert know that there is a Necessity of aiming at circumspect Walking. This Duty is indispensable: For if a Chink be opened here in the Vessel for the least entry of water, it may ere long fill and sink the whole ship: For the command standeth unmoveable, *Heb.* 12. 14 *Follow Peace with all Men and Holiness, without which no Man shall see the Lord.* And, 1. *Pet.* 1. 15. *As He that hath called you is Holy, so be ye holy in all manner of Conversation.* And, *Mat.* 5, 48. Christ hath said, *be ye perfect, as your Father in Heaven is perfect.*

This ground being laid, let us examine these three pretended Reasons. As to the first, albeit the attaining unto the perfect obedience of the Law

Law in this Life be impossible, because of the infirmity of corrupt nature; yet, the aiming at the perfect obedience of God's Commands is both possible and profitable, and he who aimeth at Perfection of Obedience in this Life, shall attain it fully in the Life to come. It is one thing to *give perfect* Obedience unto the Law, or in many things we do sin all of us: another thing to *endeavour*, according to the measure of Grace given, to obey the Law perfectly. For, God, Who hath loosed Converts, fled to Christ, from the Covenant of Works or the Covenant of the Law, He hath not loosed His Subjects from obedience to the Law-giver, He hath not abolished the ten Commands, He hath not loosed the Duties of the redeemed and converted Souls, but by receiving them in favour through Faith in Christ, He doth augment their Obligation to serve the Lord their Redeemer, so much more chearfully & carefully, as the Grace is large, in forgiving them their Sins, and translating them from the Slavery of Sin and Satan, into the Kingdom of Christ

Again, albeit it be true, that it is impossible to attain perfect Obedience unto the Law, yet, there is great advantage to be had by circumspect walking and aiming at perfect Obedience: For, this, 1. doth glorifie our heavenly Father, when we strive to be conform to His Will and to have respect to all His Commands. 2. This endeavour adorneth the Gospel and profession of our most holy Faith, whereby we lay hold on

the Grace of free Justification, that we may b come the Servants of Righteousness indeed. This Endeavour beareth witness of our sincer Desire to serve God with all our Heart, albe we attain not to the perfection of obedience i this Life. 4. This Endeavour giveth unto us dail new matter of Humiliation, when in our aimin at our Duty, we come very short of our Mar we shoot at. 5. This Endeavour and Short-con ing, for all we can do, maketh us despair of feel Justification by works before God, and to estee highly, and make use by Faith of Christ's Sati faction for us imputed to us for Righteousnes which is a Garment able to hide our Imperfec ons and Nakedness. 6. This Endeavour walk circumspectly, puts us to the Exercise of all Christan Graces, and to strive with othe and with our selves to perfect Holiness in th Fear of God.

2. As for the second pretended Reason, th this endeavour, to walk circumspectly, may mak the Conscience unquiet, it puts a foul Aspersio on the holy Precept of the Apostle, *Ephes.* 5.1 16, 17. who hath declared this to be a Mar Wisdom, and so a good Mean of making his Con science quiet, and to establish in it the Peace God: For, by this endeavour to walk circumspec ly, Believers in Christ are assured, that they a without the reach of Condemnation, because the walk not after the flesh but after the Spirit, *Ro* 8. 1: *Secondly*, this Endeavour is the Evidence

Good Conscience, which accompanieth true Faith and in a manner doth guard the Conscience from just Challenges which might trouble the same. *Thirdly*, by this Endeavour, the Believer is by a holy Necessity, forced to cleave close unto Christ, to converse with Him in Heaven, that the Pollution of Daily Sin may be washen away by new Application of Christs expiatory Sacrifice to the Believer, and that Christ may let forth more strength to Him to walk in the way of commanded Duties, and so the Convert may stand in the Grace of God. Thus the Peace of God offered and covenanted in the Gospel, is preserved in him so long as this Endeavour, to walk circumspectly, is entertained.

4. As for the *Third* pretended Reason against circumspect Walking, as if by it Christian-liberty shall be crossed and cut short, it is a false Pretence; for the contrair is true, that Christian-liberty is not hurt, but helped and preserved by circumspect walking: For, this is *true Christian-liberty*, to have Allowance of the use of the Benefits which God doth bestow with His Blessing, so far as may serve our Well-fare; seeing it is not a point of Christian-liberty licentiously, by Intemperance to abuse Gods Benefits, and turn them to our own hurt. Wherefore let our Heart be alway in the fear of God, that we may in lawful manner, make use of lawful things neither doth the study of Holiness make Recreations of Body and Mind unlawful, but restrain-

eth immoderat and untimeous use of things lawful. All that Christian Liberty granteth unto us, is, that whether we Eat or Drink, or what lawful thing else we do, we do all for the Glory of God, 1 *Cor.* 10. 31. that is so as we may be strenghened and set forward, to glorifie God in Christ in necessary Duties. As for the manner and measure to be keeped in the use of things lawful, Prudence must be asked of God Who will direct us in this as in other Christian Duties.

CHAP. XVI.

Concerning the Converts Suspicion, that his softness of Heart is nothing but a natural Disposition to weep upon any occasion.

WHen the Lord hath taken away from the Sinner a Heart of Stone, and hath given unto him a Heart of Flesh, so that he dare not any more harden himself against the Threatnings of Gods Word, but doth tremble at the hearing thereof, as speaketh *Isaiah*, 66. 2. and in his Prayer doth pour forth his Heart ordinarly with Tears, he may (as Experience hath taught) fall in a suspicion of this ordinar or frequent melting of Heart as if it were nothing else but a childish or woman-like temper of Body and Spirit, and no evidence of Contrition for spiritual Causes, which the Scripture requireth and commendeth in the penitent.

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2. In this case there is danger on either Hand if the Convert be not wary and circumspect in this condition; for, on the one hand he is in hazard of making light account of the Work of God, Who hath taken from him the Heart of Stone, and given him an Heart of Flesh. On the other Hand, he is in hazard of laying too much weight on his Tears, if once he be satisfied about the suspicion he hath of his own Tears and made clear, that they were Proofs and Evidences of his Sincerity in his Prayers to God.

That there is a danger on either hand, Experience hath taught; for, some sincere Converts, having entertained the Suspicion, that their Tears in prayer proceeded from the soft temper of their natural Complexion and Disposition of Spirit, have resisted their Inclination to mourn, and striven against letting forth of Tears so far, that they have become so dry for a long time, and have prayed more perfunctoriously than before, that when just Causes of Grief and Tears were given unto them, they were not able to bring forth one Tear for easing of their grieved Heart. On the other Hand, Experience hath taught, that some, looking upon the Expressions of the Saints in Scripture concerning their Tears have laid so much weight upon their Tears, as they have numbred in a manner, all the Drops of their Eyes, and from the less or more quantity of them, made reckoning of their own better or worse condition, and of Gods Acceptation of their Prayers less or more. 3. This

3. This tenderneſs of Heart, and eaſineſs to be moved unto Tears, for ſpiritual Motives, is a rare Gift. Few they are who with ſenſe of the Body of Death and original Sin bearing them down, do lament their natural Sinfulneſs in their beſt condition with *Paul*, *Rom* 7. 24. Few ſhall be found ſo affectionat to the Glory of God and Salvation of Peoples Souls, as to pour out Tears both in ſecret and openly, for promoving thereof, as the Apoſtle did, *Acts* 20. 19. 21 and 2 *Cor.* 2. 4. Few like *Timothy* whoſe Heart was ſo tender, that the Apoſtle could not but obſerve his Tears, and remember them, 2 *Tim.* 1. 4. Yet, we doubt not, that from Age to Age ſundry be, who by the Grace of God have this conſtantly melting Heart, according to the meaſure of God's free Donation ſome with Tears, ſome without Tears. And therefore, if there be found in ſuch mourners an honeſt endeavour to walk circumſpectly, let not the ſuſpicion, that their Tenderneſs is but natural Weakneſs of Spirit or bodily complexion be entertained. Only let the Giver of the Grace of a tender Heart be relyed upon, and not their Tears, as if they were any more than Witneſſes of their honeſt Affection in Spiritual Exerciſes, for ſuch prayers may prove ſincere and acceptable to God, both when they cannot mourn, and alſo when their Heart ſeemeth withered, hard and dry.

CHAP.

CHAP XVII.

Concerning the Converts Suspicion, that all his Devotion is but Lip-labour which is not joined with a tender and melting Heart, and with God's sensible Approbation.

AS some are suspicious of their Condition, because of their ordinar Tenderness and Melting of Heart; so other some are suspicious of their condition because they find not their Heart tender and Soft in their Devotion. All Converts do agree in this, that God must be worshiped in Spirit and in Truth, and that it is not acceptable Worship to God, if a Man draw near Him with his Lips, when his Heart is far from Him: whereupon every Convett, when he is mindfull of his Duty, goeth about to worship God with Understanding and inward Affection of Heart to confess Sin, deprecat Wrath, ask of God Things necessar, interceed for others, give Thanks to God for His Benefits, and praise Him for His Works and Working, so as his Affections may be conform to his Expressions, and the Conscience may approve both his Words & his hearty Affections, & God may, with His Peace & Consolation, approve the Worshipper. But some Converts are, who, albeit in sincerity they Worship God, yet they count all their Devotion to be but Lip-labour, except they find their Affections wakened up & their Heart tender, & some vigour of spiritual Life in their Exercises, & the sense of Gods ap-

pro-

Probation of their Worſhip, by giving ſenſe of His Peace and Conſolation to them in their worſhip, Hence oft-times doth ſuſpicion ariſe, without juſt ground, that they are deſerted of God, that He is diſpleaſed with them; and this Suſpicion being intertained, do ſend forth Complaints, and bringeth on coldrifeneſs in Prayer and Diſcouragement.

2. This unjuſt Suſpicion of the Grace of Prayer, the Lord doth oft-times chaſtiſe by withdraw-Peace and Comfort, and Order in Prayer and of Words alſo, that he who complained that his Devotion was but lip-labour, becauſe he found not ſuch meaſure of Affection as he would have had, nor that Conſolation which he wiſhed to have, ſhall find himſelf in worſe taking after his Complaining, then he was in at firſt, when he began to ſuſpect his Condition. It is true, that Confuſion of Mind, and want of words to expreſs the Caſe wherein he is, may fall on a Convert, by reaſon of Afflictions and manifold Temptations, and yet he may be free from this Suſpicion of God's Affection and Acceptation of his Perſon and Prayers; as the Apoſtle doth teach us, *Rom.* 8. 26. *Likeways the Spirit alſo helpeth our Infirmities; for we know not what we ſhould pray for as we ought, but the Spirit it ſelf maketh interceſſion for us with Groanings which cannot be uttered.* But when this cutting ſhort of the Gift of Prayer in any meaſure, doth follow after ſuſpicion of Gods Reſpect and Good-will toward the complaining

and

and discouraged Convert, it is a fatherly Chastisement from God, threatening the Convert with a greater measure of Desertion and heavier Temptation, except he repent his Folly and return to God, Whom by his Suspicion and Misbelief he hath offended.

3. For remedy of this Evil, these Five Things must be distinguished by the afflicted Convert; 1, the Labour of the Lips, or Formality in Prayer or Devotion; 2. Prayer in Faith; 3. Prayer with felt and observed Affection in Prayer; 4. Prayer approven of God; 5. Prayer with sense and Feeling of Gods approbation.

As to the *First* the labour of the Lips, or Formality in Prayer which the Scripture doth condemn is when a Man prayeth with his Mouth for things necessar or lawful, and is about the external work of Devotion, wherein he pleaseth himself, and doth rest upon the work wrought without affection of Heart or Faith, as we see, *Is.* 58. 1. 2, 3. and this is not the case of the Convert of whom we are speaking; for, because he esteems his Devotion to be but a Formality, he is displeased with himself and is unquiet.

As to the *Second*, Prayer in Faith, is when the Convert misseth freedom of Speech, and answerable Affection to his Speech in his devotion in Prayer, Praises, Thanksgiving, Intercession, &c. yet, because the Duty is commanded, he doth offer it up to God with hope of acceptation, and yet is displeased with himself, and humbled

bled in the ſenſe of his coldrife Affections, which is the duty of the Convert of whom we are ſpeaking, but the not eſteeming this his Devotion through Chriſt acceptable, is his Fault.

As to the *Third*; Prayer or Devotion with felt Affection in diſcharging it, is when the Convert poureth out his heart unto God with freedom of Speech, and yet cannot be quiet, becauſe he doeth not feel any Sign of God's approbation of him and hearing of his Supplication, and this was the caſe of the *Pſalmiſt* in ſundry Pſalms. But this is not the caſe of the Convert we are ſpeaking of; for he complaineth of the Hardneſs of his Heart and want of Affection, and doeth weaken his own Faith, which is his Fault.

As to the *Fourth*; Prayer approven of God, is when the Convert doth offer his Devotion to God in Sincerity, and prayeth for what is promiſed, in hope to be heard and anſwered in due time. And this Prayer or Devotion is approven by God in Scripture, whether the Convert be ſatisfied with the meaſure of anſwerable Affection to his Words, or not, as the Apoſtle teſtifieth, 1 *Joh.* 5, 14, 15. And this ſhould be obſerved by the Convert, of whom we are ſpeaking, for rectifying his Judgment and quieting of him, albeit he neither find his Affection moved as he would, nor find Conſolation from God as he would.

As to the *Fifth*; Prayer or Devotion, with the

the sense and feeling of God's Approbation, is when God not only approveth the Converts Prayer and Devotion, by His word in the Scripture, but also by His Spirit doth sensibly comfort the Supplicant, and sends him to his Calling with Joy. So did He deal oft-times with the Psalmist *David*, and so did He comfort *Samuel*'s Mother, in, and after her Prayer, 1 *Sam.* 1. This is the thing which the Convert we speak of would be at, and which would satisfy him if he could come to it.

4. This Condition is the sweetest to the Supplicant, and much to be desired, with submission to God's Dispensation whatsoever it be, but it is not the only condition acceptable to God, as we see, 1 *Joh.* 5. 14, 15. *This is the confidence which we have in God, that if we ask any thing according to His Will He heareth us, and if we know that He heareth us, whatsoever we ask we know we have the Petitions that we desired of Him.* And that the Matter is so, may be perceived in *David*'s condition at sundry times; for, *Psal.* 119. seven or eight times he prayeth, *Quicken Thou me according to Thy Word.* He findeth in himself much deadness of Spirit, yet he continueth meekly praying to be quickened in the Service of God.

5. Wherefore, so oft as the Convert is displeased for any defect he findeth in his Devotion, let him, 1, humble himself in the sense of his Imperfection, and betake himself so much the more

to the Interceſſion of Chriſt, and lay hold more firmly upon the Satisfaction made by the Mediator, and draw by Faith Grace for Grace out of His Fulneſs, and let him in Faith and Sincerity worſhip God, and live holily in his Converſation and not be afraid that his Devotion ſhall be eſtemed of God to be but Lip-labour. 2. To this end, let him rightly conſtrue Gods Diſpenſation, and conſider that His Gifts are wiſely given forth for the Good of His People: For ſometime He giveth to will that which is Good, without ability for the time to effectuat what the Convert willeth; He may give a willing Heart to pray affectionatly, and not for the time grant ability to pray as His Child would, *Rom.* 7. 18. Sometime He may give no more but to Sigh and Groan, without ability to expreſs the confuſed Deſires of his Heart, *Rom.* 8. 26. 27. Sometime He will Suggeſt Words, and make the Supplicant in ſincerity of Faith preſent the words put in his Mouth, *Hoſ.* 14. 1. 2. Sometime he will grant to the Supplicant to bear out much Diſputation in his Prayers, without ſenſible Conſolation, *Pſ.* 77. Sometime he will grant the Supplicant a looſed Heart in Prayer and abundance of Tears, and yet ſeem for a time not to regard them. *Pſ.* 6. Sometime He will grant Confidence and Conſolation to the Supplicant, as *Pſ.* 6. and many other *Pſalms*. And certainly, the variety of divine Diſpenſation to His Children cannot be told; in all which, He requires of His Supplicants meek Submiſ-

miſſion, and *Perſeverance in Prayer*, with Confidence to find a good Anſwer at laſt: For if His Child do not accept well of the meaſure which is beſtowed on him, he may readily find the meaſure he complained of, more ſcant, and confuſion of Mind without Words to fall upon him, and if yet he ſhall not wiſely ſubmit himſelf to Gods exerciſing of him, he may fall in harder Trouble and queſtioning of his ſtate in Grace, and be tempted to reſtrain Prayer till he ceaſe complaining, and fly for refuge to Chriſt the Mediator, and come to a better Eſtimation of the meaſure of preſence with Him when he began to complain:

CHAP. XVIII.

Concerning the Converts looking upon the Fight of his Faith, as if it were the failing of his Faith.

SIncere Faith in Chriſt is the ſpecial Grace of God, given to the Elect only; which Grace, the more we do exerciſe it, the more we pleaſe God: For without Faith it is impoſſible to pleaſe Him, *Heb.* 11. 6. This ſaving Grace the Lord taketh pleaſure to put it unto Tryal and Exerciſe, that thereby He may train it on, and foſter and increaſe it, and bring it forth to light, both for His own Glory and for the commendation of His Children, as is told us, 1 *Pet.* 1. 7, In which Exerciſe, the true Convert is

is oft-times much mistaken, and doth mis-construe his Condition. The Reasons are, 1. the Faith of young Converts is very imperfect, Knowledge is many ways darkened, and the Application of Promises is very weak. 2. When *Satan* by his Tentations obscures the Truth, which should strengthen Faith, the Convert finding himself in the Mist, may be at a stand, till his sight be cleared up and he freed from the Tentation. 3. The sincere Convert, in the Conscience of his own Imperfection, and consideration of the Deceitfulness of the Heart, is wary and suspicious, that he may be easily deceived, and take Historical or Temporal Faith for true Saving Faith, and so doth readily lay hold on Satan's Suggestions against the Sincerity of his Faith. 4. In the Conflict, which his Faith oft-times hath with Mis-belief, strengthened by Satans Tentations, he finds himself now and then foiled by yeilding unto the Suggestion of Satan; as *David's* Experience teacheth may befall both the elder and younger Souldiers. *Ps.* 116. 11. *I said in my haste, all Men are Lyars*, meaning *Samuel* and other Prophets, who promised to *David* in God's Name he should be King. 5. In the Fight of Faith, some infirmity is always manifested, and the Convert is forced to acknowledge, that his Faith is not so strong as he supposed it to be before the Fight, whereupon he is ready to suspect his Fight in Faith to be a fainting and decaying in Faith. 6. Sometime the Convert by giving way to Sin, doth grieve the

Holy

holy Spirt, and provoke Him to withdraw His comfortable Teſtimony, which He gave in former time to the Convert, which bringeth him into Suſpicion of the Sincerity of his Faith, which ſeemed to himſelf ſound and unfained before.

2. This Caſe is both troubleſome to the Convert and dangerous; for till it be cured, it groweth like a raging Fever and ſets upon the Vital Power of Juſtifying Faith, and at leaſt hindereth the Exerciſe thereof not a little.

For Remedy whereof, let the afflicted Convert put difference between an Infirm Faith, and Felt Infirmity in Faith fighting: For albeit the Convert, in the Conflict of Faith againſt Tentations to Miſ-belief, do feel Infirmity, yet is not his Faith to be accounted infirm ſimply, becauſe whatſoever Infirmity he feels in his Fight, yet his fighting againſt Tentations proveth his Faith to be ſo much the ſtronger as he reſiſteth Miſ-belief and cleaveth cloſer to Chriſt.

2. Let him conſider, that the Lord ſuffereth His Child to be exerciſed with Tentations, of ſet purpoſe to humble him, and empty him of all Confidence in his own Wiſdom, Righteouſneſs and Strength, that he may gather Strength in his fighting, by Scripture, holden up to God in Prayer, and ſo wax valiant in Fight, as Believers have been helped before, *Heb.* XI. 34.

3. Let

3. Let the Convert put difference between Faith and a setled Perswasion: For setled and full Perswasion excludes all Dubitation for the time, but saving Faith may be where Doubting is and Unbelief is felt; as the Father of the possessed Child in his Prayer to Christ maketh manifest, *Lord, I believe*, saith he, *help my unbelief.*

4. Let him put difference between Dubitation suggested, and Faith striving to overcome Dubitation: for Dubitation bewrayeth infirmity of Faith, but striving against Dubitation, doth evidence Life and Vigour in Faith to be present, and is acceptable Service to God.

3. Let him put difference between the doubting of the Truth of the Promise and the weak griping of it; for he that doubts of the Truth of the Promise is, *(Jam.1,6.7.)* like a Wave of the Sea, and can expect nothing. But he that layes hold on the promise, with a trembling Hand, and striveth to hold it fast against doubting, may expect to obtain.

6. Let him put difference between his Suspicion of the failing of his Faith and the right judging of it: For, in the mean time of his fighting and fear of Failing, he goeth on in exercise of Faith, fearing to succumb, yet resolute not to depart from Christ: In the Love and Estimation of Whose Grace, he goeth on and groweth longing for the victory and for a nearer felt fellowship with Him; which if he did observe and consider, his Judgement should be rectified.

Last

Last of all, let him put difference between a hasty Apprehension of the failing of his Faith, and a fixed opinion that his Faith is but Fancy: For a strong Souldier may be surprized on a sudden (as *David*, Ps. 31. 22. and *Ps.* 116. 11. and *Jonah.* 2. 3, 4 doth furnish instances) who shortly after did gather their Courage and entered the Lists afresh, and became Victorious against their Tentations unto misbelief.

Therefore let the Wrestler be of good Courage; for nothing can prove the Sincerity of his Faith more then his Wrestling against Distrust, and his looking towards Christ through all the Clouds which hinder his sight, and his sorrowing for his Unbelief, for his weak holding grip of the Covenant of Grace, and for his inability to glorifie the Truth of the Gospel, and Rich Grace of God offered in Christ: Especially when he considereth, that the Spirit of Christ commendeth the exercise of Faith with variety of Temptations, for a matter of great Joy, *Jam.* 1. 2. 3.

CHAP. XIX.

Concerning the Convert straitening his Charity toward others, more then he did at the first time of his Conversion, conceiving his former larger Charity, was unwarrantable Folly.

ALL Converts must agree to Christs saying, *Joh.* 13. 35. *By this shall all Men know, that*

ye are My Disciples if ye have love one to another.
No Man doubteth of this his Duty in general; but sundry make question about the exercise and expression of their Charity: For, some conceive, that their former Charity (in the matter of judging of others, and in the matter of Affection to others, and in the matter of actual Expression of their Charity) hath been ill bestowed toward unworthy and ill deserving *Persons*. And this they reckon to have been Folly; and therefore do resolve to dispose of their Judgement, Affection and good Deeds more prudently then they have done, that their charitable Estimation, Affection and Expression actual shall be drawn forth toward the worthy and well-deserving Disciples of their Acquaintance, thus they condemn for Folly what was right indeed. The main Pretences of Reason for their Resolution, are Two. The *First* is, because they perceive many whom they judge Wise and Godly, to exclude from the number of Believers, or Disciples of Christ all in whom the evident Signs of Regeneration do not appear, and so do think they may draw the Circle of their Charity in strait & narrow bounds, and may shun to keep Church-fellowship in the pure Ordinances of Christ with any, save approven visible Saints. The *Other* Pretence is, because they have found themselves oft-times deceived by those, of whom sometime they have entertained good Thoughts, and no small Estimation.

1. As for the *First* Pretence, it belongs to the question of the Constitution of visible Churches, whether it be founded upon visible Sanctity or Evidences of Regeneration, or upon visible entering in the external Covenant of Grace, and Profession of Subjection to the Doctrine and Discipline of Christ. Of which Question, there is enough written by learned and godly Men, and in this place it doth not fall in conveniently to be disputed.

2. Concerning the *Other* Pretence, of being oft-times deceived by sundry, such as were unworthy of respect; we grant, that there are many Hypocrites who pretend to be Saints, and worthy to be blamed in that respect: And it is no wonder, that the Charity of many wax cold, when so many speak vanity, every Man to his Neighbour, *Ps.* 12. 2. for this our Lord foretold, *Mat.* 24. 12. *Because iniquity shall abound, the Love of many shall wax cold.* Yet, it is not justifiable to cut Charity short, because of Mens ill-deserving; *Rivers of Tears*, saith *David*, *run down my Eyes, because they kept not Thy Commands.* Here is Love to God's Glory, and pity toward perishing Souls; such Mourners were spared in the day of God's Wrath, *Ezek.* 9. 9.

1. *Ob.* But some may say, the same *Psalmist* did hate the Wicked and Prophane. *Ans.* 1. But he did so with a perfect Hatred, not with a carnal and corrupt Hatred against their Persons,

but with a spiritual and sincere hatred, tending to the abolishing of their Vice and Safety of their Persons: for which end the *Psalmist* presenteth his Affections to be examined of God, and teacheth Men, by his Example, to purifie their Hearts in hating Sinners. 2. Put case, that God did reveal unto the Prophet the Reprobation of some Enemies of God, for whose Perdition he prayed in sundry Psalms, that the Justice of God might be manifested, and the Church preserved from their Malice. This his Practice is not to be imitat by them who know not of what Spirit they are, and cannot justfie before God the Integrity of their Hearts in the particular.

2. *Ob.* But, put Case, saith one, that I am a civil Judge, shall my Charity hinder Justice and cutting off Malefactors, Man-slayers, or others such-like? *Ans.* Not; for Charity to the Malefactor may stand with the Love of Justice and Common-wealth, when the Malefactor is adjudged to Death. For, when *Joshua* was to destroy *Achan*, he exhorted him to repent and give Glory to God, that his Soul might be saved, *Jos.* 7. 19. Likeways the Prophets, when they denounced the Destruction of Cities and Nations, had melting Hearts in compassion toward them who were Condemned by God, *Is* 16. 11. *Jer.* 48. 36. and Christ our Lord, Charity it self, weeped for the Misery of *Jerusalem*, destinat justly to Destruction, *Math.* 23. 37.

3. *Ob.*

3. *Ob.* But, (ſaith he) a ſpecial regard muſt be had toward Believers in the exerciſe of Charity *Gal.* 6. 10. *Anſ.* It is true; but the Apoſtle's Words are, *As we have opportunity, let us do good unto all Men, eſpecially unto them that are of the Houſhold of Faith.* Which Houſhold conſiſteth of all them who by Profeſſion have ſubjected themſelves to the Doctrine and Diſcipline of Chriſt, and are Members of the viſible Church.

4. *Obj.* But (ſaith he) as all that are of *Iſrael*, are not the *Iſrael* of God, *Rom.* 9. 6. So all that are in the viſible Church, are not of the Houſhold of God. *Anſ.* Who hath made thee a Judge either to diſcern who are Elect, who not? or to diſcern what ſhall become of this Man or that Man, whereby thou may abandon Charity toward him? God hath given to us His Spirit, ſaith the Apoſtle, that we may know what *Saving* Grace he hath given to *our ſelves*, but not to know what he hath beſtowed on *others.* 1 *Cor.* 2. 10. 11. God who only ſearcheth the Secrets of all Hearts, hath reſerved the Judgements of Mens Hearts to Himſelf, and He alone can diſcern who is the Hypocrite, and in whoſe Heart there is no guile.

5. *Ob.* But (ſaith he) the Judgement of Charity is not blind, but ſhould be according as the the Truth is; otherways, I ſhall eſteem a Man a true Convert, who is not Regenerat, and ſo deceive my ſelf. *Anſ.* The Judgement of Charity, concerning other Mens inward Eſtate and

condition, is not one always with the Judgement according to Verity; for, the Rule of the Judgement of Charity, is Equity and commanded Duty, reserving the Judgement according to Verity to God. For this distinction the Apostle gives ground, *Phil.* 1. 6. 7. in Charity judging all the *Philippians* to be sincere Converts; he saith his Speech and Estimation of them was according as *was meet* for him to think. Now equity required, that he should judge the best of them all, albeit he did not know the Hearts of them all as he saith, 1 *Cor.* 13. 7. Charity *believeth all things, hopeth all things, endureth all things.* But for the Judgement of other Mens Estate and Condition in Grace, according to Verity, he doth forbid Men to judge before the time, 1 *Cor.* 4. 3. 5 *Rom.* 14. 4 *Jam.* 4. 12. And 1 *Pet.* 5. 12. the Apostle, speaking in Charity of *Sylvanus*, saith, he is *a faithful Brother, as I suppose.* 2. If we see it our Duty to show Charity to our Neighbour, whatsoever he be, our Charity is not blind, but clear sighted.

6. *Ob.* But (saith he) Mens Profanity Wickedness and Atheism, may clearly be seen, for the *Psalmist*, saith *The Transgression of the Wicked saith within my Heart, that there is no Fear of God before his Eyes*, Ps. 36. 1. and Christ speaking of False Prophets, *Mat.* 7. 16. saith, *Ye shall know them by their Fruits.*

Ans. What the Prophet saith by the Spirit, and what Christ saith is true; and we grant, that Mens

Mens ill Deeds and corrupt Doctrine, do bewray their Naughty inward Disposition: But what serveth this to justifie thy rash Judgement of of thy Brother, that there is no saving work of Grace in him, because they cannot perceive the evident Signs thereof in him, in whom possibly thou cannot find any reigning Vice, or open outbreaking Scandals? What doth this serve to hinder Expressions and Fruits of Charity toward open Sinners, so long as God waiteth patiently on their Repentance? It is one thing to be wary lest we be infected with the Contagion of Mens ill Manners or corrupt Doctrine; another thing to cut them off from being the Objects of our Charity.

7. *Ob.* But we are forbidden (saith he) to have Followship with Sinners who may intise us to Sin, *Pro.* 1.11. and to make Friendship with an angry Man. *Pro.* 22. 24.

Ans. This Wariness may consist with Charity: For, albeit we cannot be Partakers with evil Workers, or enter in needless Familiarity with those with whom we cannot converse and be free of Damnage from them, yet we may not exclude them from the object of our Charity, or carry our selves so toward them, as they can take no good from our hand: For, so long as we live in the World, we must follow Peace with all Men and Holiness, *Heb.* 12.14. 1 *Cor.* 5. 10.

8. *Obj.* Albeit it be true, that we must in common Duties of Civility and Humanity prudent-

ly behave our selves, yet we must carry otherways to professed Christians, if their Conversation be grosly scandalous; for, with such we are forbidden to Eat, 1 *Cor.* 5 11.

Ans. This place pertains to the Exercise of the Key of Discipline, and execution of the Censure of Excommunication judicially pronounced by the Church; as *Ver.* 12. following, doth declare. And this, as it doth not cut off natural Duties of Parents, or Children, or Parties married one to another: so it can well consist with Charity toward the Excommunicat, who, in order to his Salvation should be thus dealt with, that he may be humbled & brought to Repentance: And so doth the Apostle give Warrand, for when he hath given order to Excommunicat such as walk disorderly, 2 *Thess* 3.14.15 he subjoines, for keeping Charity to the Excommunicat Person, saying, *Count him not as an Enemy, but admonish him as a Brother.*

9. *Ob.* But I (saith he) have been mistaken and deceived oft-times when I esteemed Charitably of some, loved them dearly, and bestowed not sparingly on those who proved afterward unworthy of such Respect and Dealing.

Ans. Our Lords words may satisfie this Objection, promising whatsoever is done to a Disciple, in name of a Disciple, shall not want a Reward. Thou therefore needs not count thy self deceived in this respect. But if thou by rash intruding thy self to judge better or worse of the Mans inward Condition, hath deceived

thy

thy self, be more wise in time coming. For Remedy of this Evil, 1. let not the Convert, mistaken in the point of Charity, be feared to be mistaken and hindered from Exercise of his Charity, because he knoweth not the sincerity of the Man's Profession: There are Relations enough between him and the Party toward whom Charity is to be exercised, such as Bonds Natural, Civil, Ecclesiastick and Spiritual, obliging to the Duty. 2. Let him be sparing in judging of his Neighbour even within himself, and far more in expressing his Judgement of him to his prejudice. 3. Let him rather judge this, that he lay no stumbling Block before his Feet, which may hinder him in a good, or harden him in an evil Course, *Rom.* 14. 13, Let him not be Rigid and Censorious in aggreging every sinful Infirmity in his Neighbour, for this is forbidden, *Jam.* 3. 1, 2. In a word, let a Convert beware to alienat any Man from making use of his Charity, whether by injust Suspicion of him, or Inhumane Dealing with him, or imprudent Speeches of him, but rather let his whole Carriage toward all in every case be such, that a patent Door may be for mutual giving & getting good one by another

CHAP. XX.

Concerning the Converts mistaking his Condition, because of felt in-lake in his Charity and Love to God and Men.

HItherto we have spoken of Two sorts of the Converts mistaking of their Condition, and have

have given some Instances of their being well pleased with themselves in an evil condition; and some Instances of their being displeased with themselves in a good Condition. It follows, that we give some Instances of a Third sort of Mistaking in the Converts complaining of his condition, as if it were altogether evil, when indeed his condition is partly good and partly evil; & the *First* shall be of those who do lament their condition, because they cannot be affected with the sense of their Sins, nor with the sense of Gods Benefits and Favours bestowed on them, as they should, cannot be affected with the sense of threatened Judgements as is required, and cannot be affected with the sense of the Miseries and Mercies dispensed toward others, and cannot come up to the Obedience of the Apostles Precept, to rejoyce with them that rejoyce, and to mourn with them that mourn, which doth so afflict them, as they reckon this their condition altogether evil, and are near unto Discouragment, because of their apprehended Hardness of Heart.

2. For Remedy of this Evil, 1. let the Convert consider, that the Hardness of Heart whereof he complains, is not that Hardness of Heart which the *Scripture* calleth hardness of Heart: For the Scriptures do not charge any Man of this Sin who lamenteth his Sinfulness, but those who do not acknowledge their Sins, and go on in them when they hear them reproved, mis-regarding what God saith, commandeth, commen-

deth

or threateneth. Mean time we do not deny, but those in-lakes whereof the Convert doth complain, are sinful Defects of Duty, and Inclination of corrupt Nature unto hardness of Heart. But we deny, that this defect lamented, is charged in Scripture for Hardness of Heart. 2. Let the Convert consider the difference between the Evil whereof he complaineth, and the good Gift of God pointing out that Evil unto him, and making him to disallow it and lament it, and he shall find his condition not altogether evil, but such as he hath cause to be humbled in himself for it, and also to bless God for discovering this Defect, and making him lament it. 3. Let him consider, that his lamenting his coldrise Affection to God and his small Compassion toward Men, is good and commendable; for this lamenting the Defect beareth witness of his Will and Desire toward the Duty, and in effect is a part of the Exercise of Repentance, and of begun Renovation of his Heart. 4. Let him consider, that there may be made good use of this condition both for the Exercise of humility, because of felt Defects of needful Graces, & also for the Exercise of Faith in Christ, by application of His imputed Righteousness, which hideth the Nakedness of felt Defects, and drawing vertue from Christ to Sanctifie and renew the Heart more and more. 5. And last of all, let the Convert under the sense of this Defect in his affection, study to bring forth the effects of those affections, that

is to say, let him go about to do the work of a Lover of God, in having respect to all His Commandments, and to do the work of a compassionat affection toward Men in Misery of Sou or Body, and so what seems to him in-laking in his Heart shall be found forth-coming in his Hand and Actions for the greater Glory to God and Edification of his Neighbour.

CHAP. XXI.

Concerning the Converts despising of his own Exercises of Religion, because of his felt Vanity of Mind therein.

ALl true Converts do agree in this principle, that God should be worshiped in Spirit and Truth, and that the more a Man strive to be sincere and upright in his Worship, the less can he comport with the *Sin* which doth hinder his Worship. When therefore a true Convert doth perceive in himself so great Levity of his Thoughts, that in the very time of hearing Sermon, praying to God, or singing of Psalms, his mind runneth out to think of naughty & profane Things, impertinent, idle and foolish Matters, unworthy of his Thoughts at any time, but most untimous and sinful in the time of Divine Service, he is so displeased with his condition, that he condemns all the Service and Devotion he is about for the time, and casts it away as altogether polluted; and if he find this Sickness from day

day to day cleaving fast unto him, he falleth in Discouragement, and in question with himself whether it be better to break off at lest in secret such ragged Worship, or to go on to offer the Sacrifice of a Fool unto God: For, so he doth esteem of his Devotion, thus leavened with Vaiging and Vanity of his Mind.

In this case, the Convert doth not only misregard what is right in his Devotion, or Divine Service, but also by Freeting, Discouragement and Mis-behaviour of his Spirit, is ready to augment his sinful Condition, and to provoke the Lord to be wroth with him indeed.

2. For Remedy of this evil, let the Convert judge wisely of his Condition, that he charge not himself with guiltiness more then he ought to do, and that he may take a right course to be free of Guiltiness, and healed of this Sickness where Guiltiness is found. And to this end 1. let him put difference between Vaiging of Mind, with interruption of Worship, and the natural course of his Phantasie and Understanding, which may consist with the continued acts of Worship; for as the Eyes of a Man, running to some place, cannot choose but see every visible thing in his way, and yet runneth on without staying till he come to the place he aimeth at; so the Phantasie and Understanding, cannot choose but take up, and discern whatsoever is offered unto them in time of Prayer from the outward Senses, or from the Memory, & yet make no interruption of Prayer, such

is the natural Agility of a Man's Mind; and therefore this natural course of Imagination or Phantasie, must not be charged as Guiltiness upon the Worshiper, who followeth on the work of worship notwithstanding. 2. Sundry Suggestions may be cast into the Converts Mind by Satan to marr his Worship, which must be charged on Satan chiefly, and the Worshiper not alway made guilty thereby. 3 When the worship indeed is interrupted, and the Mind falleth off from the work of Devotion, or Divine Service, and entereth upon Discourses about vain, vile, or impertinent Matters, let the Convert not only acknowledge guiltiness here, but also examine, if this his vaiging of Mind in Prayer and Divine Service, be not also a Chastisement from God, for his not acknowledging of God in his Affairs, and for loosing Reins to his Mind to roave all the Day, which justly meeteth him at Night in his Devotion, as a Rod on his back for his voluntar vaiging from God in his former walking.

3. These Considerations being premised, and the Sins which have drawn on this evil being discovered, and the power of indwelling-sin perceived, and the power of Satans Temptations noticed, and the Lords chastiseing Rod justified, and his own culpable Infirmity acknowledged; 1. Let him humble himself and fly to the rich Grace of God offered in Christ, and lay stronger hold on the satisfaction made by Christ, and imputed to all Believers in Him, that Guiltiness may

may be, by free pardon removed. 2. Let him pray for more Assistance of the holy Spirit in all the Exercises of Religion, and expect a gracious granting thereof, in God's wise Dispensation of the measure of his Grace in the use of holy Ordinances. 3. Let His Heart be in the fear of the Lord all the day long, making him lift up his Eyes from time to time to God in the midst of his lawful Affairs, how mean soever. 4. Let him gather his Thoughts before every religious Exercise, by way of preparation, lest he take the Name of the Lord in vain, by rash and unreverent rushing in upon divine Service. 5. Let him thank the Lord for granting him Grace to see his sinful vaiging of Mind, and to be displeased with it, and to confess it. 6. Let him be comforted in the Lord Who gathereth the ragged and scattered honest Desires of Supplicants, and taketh away the Iniquity of the Service of His Clients, as our high Priest, bearing in His appearing for us, as it were, on His Fore-head, *Holiness unto the Lord.*

CHAP. XXII.

Concerning the Convert's Discouragement for felt want of ability to do the Duties commanded, whereunto his renewed Will is very bent.

SUndry true Converts, finding a Will to do that which is good but not finding power how to perform that which is good, do fall in disquiet;

quietneſs and diſcouragement when they ſhould go and ſeek to make good uſe of their Infirmity, and go to Chriſt for Remeed, as the Apoſtle did, *Rom.* 7. 18.

The Cauſe of this Evil is, the Relicts of Corrupt Natural Inclination to ſeek to be Juſtified by Works, and to have in our hand ability to do the Good which we would do; for, albeit the Convert be forced to ſeek Reconcilation with God by Remiſſion of Sins in his Converſion, yet in his courſe toward Heaven and Salvation, he deſireth to have a Store-houſe and Treaſure of Strength in himſelf, to be made uſe of as he wileth. For it ſeemeth to him, in his carnal Wiſdom, a poor ſhift to be, in every good Action, put to beg ſupply from Chriſt by Prayer, and to ſtand waiting on in a dependance on Chriſt, till Furniture come from Heaven unto him. Which Furniture of Strength, becauſe our Lord doth ſuſpend to give, till His infirm and humbled Child hold up his Heart as an empty Veſſel to receive Influence from Him, according to His wiſe Pleaſure, the inconſiderat Convert doth trouble himſelf and falleth in a Diſtemper.

2. This caſe is not altogether Evil, as the Convert doth take it; but this much is right, that he looks upon the Law as Holy, Spiritual and Good, that he deſireth earneſtly to obey it, and that he loaths himſelf for his felt unconformity unto it: Yet, this is wrong in him, that he doth

not humble himself, but is cast down and discouraged, that he doth not make Christ his Sanctification as well as his Righteousness, that he doth not consider of the Furniture to be brought unto him from Heaven by Faith in Christ, and that this Grace is nearer and more ready to serve his turn, then if it were in his own hand.

3. Therefore let him renounce more and more all confidence in his own Righteousness with the Apostle, *Phil.* 3. 8, 9. let him Thank God in Christ, in Whom an out-gate is to be found in all Difficulties. *Rom.* 7. 25. let him trust Christ for supply in all Service, in Whom if a Man abide, he shall bring forth much Fruit, and without Whom he can do nothing, *Joh.* 15. 5. For if he depend on Christ in his Emptiness and Weakness he shall find by Experience, that when he weakest, then he is strongest.

CHAP. XXIII.

Concerning the Convert's imprudent censure of himself for felt Ingratitude.

SOme Converts sometime, do pass rash Sentence against themselves for Ingratitude, namely when after receiving some notable Benefit, for which they had made earnest supplication to God, and for which, before the receiving of the Benefit, they had obliged themselves by Vow

to a thankful acknowledgement of the Favour prayed for, they find themselves come short of their purposed, promised, and hoped for chearfulness and Alacrity in Praising and Thanking the Lord; whereupon they not only fall in Heaviness, but also in a sort of Indignation against themselves, and quarrelous complaining of their condition, and by this means, are so far from performing their Vows, that by their imprudence, they do involve themselves in no small Guiltiness: And for this Distemper of Mind and Indignation against themselves, they conceive themselves to have just Reason; partly, because they find their Rejoycing in God, and Thanksgiving to Him, for the Benefit received, nothing answerable to their earnest praying for it; partly because the Benefit received seems to them to have lost much of the Estimation it had before they did receive it; partly, because they find even that small measure of Joy, at the receiving of the Benefit after some few days to grow cold and likly to evanish. Hence doth *Suspicion* begin to get footing in them, that for their ingratitude the Lord is angry with them, & hath bestowed the Benefit on them, not in Mercy but in Wrath, and so they fall in the guiltiness of Ingratitude more and more.

2. For removing of this Evil, Five practical Errors must be removed, which ordinarily concur in this *Sickness*. The *First* is this, the Afflicted, in his promising unto God to be thankful, will be found to have had too much confidence

fidence in his own Strength; trusting, that in his Resolution, his Heart could not but melt in the sense of the Mercy granted. And this appeareth by his Indignation against himself, when he findeth, that in his Resolution his Heart hath deceived him; as if he had expected the Benefit from God, and the Thanksgiving from himself; whereas he should have distinguished these two Benefits, to wit, the Gift prayed for, and the Thanksgiving for it, and should have depended upon God for bestowing of both: For the Grace of thankfulness for a Benefit asked and received, is greater then the Benefit prayed for; which if the Afflicted had considered well, he should have humbled himself before God for his not performance of his Duty, rather then fallen in a proud quarrelling for his Inability to be thankful.

3. The second Error is an unequal comparison between the desire he had to obtain the Benefit, and the rejoycing in God for the Benefit received; for, the desire to obtain the Benefit, oft-times hath in it a great measure of natural and carnal Appetite, and seeking of some part of Self-perfection; but the rejoycing in God, which the Convert purposed to offer for the Benefit, is spiritual. And we are much more inclined to seek these things which pertain to the Commodity of this Life, then to perform Spiritual Duties; so that it is not to be wondered at, when our Desires, in part natural, are not followed with equal Affection Spiritual.

4. The *Third* Error is, when the Convert doth not put difference between the Estimation of the Benefit, and the Joy in God for bestowing of it, but measureth them with the same Line, not considering that Estimation is the act of the Intellect and Judgment, and that Joy is the act of the Affection; and both of them in this case exercised about divers Objects: The Estimation respecting the Benefit it self, the Affection of rejoycing in God Who did bestow it, respecting the Giver of the Benefit. Now the Estimation of, and delighting in the Benefit may be less or more, while the Estimation of God's Goodness, in bestowing of it, remaineth the same. And therefore the Convert should not charge himself for lake of Estimation of God and His Gifts, albeit he feel much variety in the respective Motions of his Affections.

5. The *Fourth* Error is, when the Convert counts all the Estimation of, and Thanksgiving for the Benefit, temporal or spiritual received, as nothing, because it is not answerable to the worth of what is received, or to the kindness of God who hath granted it: Which reason if it were of weight, there should be no acceptable Thanksgiving from any Saint on Earth, during this present Life; for, it is impossible that any measure of Thankfulness from Men should be found answerable to the Causes of their Thankfulness, whether manifed in temporal or spiritual Benefits. And therefore upon this consideration the

the Psalmist, *Psal* 116.11. cryeth out, *What shall I render to the Lord, for all His Benefits toward me?*

6 The *Fifth* Error is, when the Convert taketh it for an Evidence of an unthankful Mind, if the Fervour of praising God, once kindled after the fresh Receit of the Mercy; shall after some time seem to cool or decay; which if it were true, no room should be left to any holy Affection except only to the expression of Joy for Benefits received. But the truth is, that one Duty must so be studied, as other Duties have their time and place also; for, we are commanded to rejoyce and tremble also, to rejoyce with them that rejoyce, and to mourn with them that mourn. Again we must acknowledge, that some expressions of Thankfulness becometh the Convert upon the fresh receit of the Benefit, which are not required to be always afterward continued, we read of the impotent Criple restored to his Limbs by *Peter*, *Act.* 3 8. and that for Joy he leaped and cryed out; but no Man would require of him that he should always thereafter have danced and cryed out, and yet he might be found among the number of thankful Receivers of Favour from God.

7. These Errors then being removed, let the Convert 1. with the *Psalmist*, *Psal* 103. charge his Soul to bless God at all times, and to remember all His Benefits, and not forget any of them, and to confess his Obligation to God, which in

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the Scripture and specially in the *Psalms*, is put for Blessing, Praiseing and Thanking God; for the word that signifieth in the Original to *Confess* and *Praise* or *Thank*, is oft-times one and the same. 2. Let him beg Grace to be thankful for Benefits no less earnestly, than he doth beg the promised Benefits themselves. 3. Let him put the Sacrifices of Thanks and Praise in Christs Hands, by whom the Calves of our Lips are made acceptable unto God. 4. Let the Convert comfort himself, that in the Life to come, he shall be taken up with Praise and Thanks-giving to God for ever and ever.

CHAP. XXIV.

Concerning the Convert's imprudent censure of himself for his felt impatiency, in bearing lesser Troubles, after his patient bearing of greater Troubles.

SUndry Converts, when greater Troubles do assault them, do humble themselves in the acknowledgement of their Inability, and pray unto God for Patience and Strength to bear their Burthen. But when lesser Troubles surprise them, they are foyled and overcome by their Passions. For example, in the smaller Pains of Body, loss of Goods, Injuries done to them unexpected, by Word or Deed: and here they fume and fret and break forth in some Expressions of impatiency. Whereupon, when they reflect, they

are so far from humbling themselves and making right use thereof, that their Indignation at themselves, and their Fretting is increased so much the more, as the Cause of their Impatiency was so small, as common reason found in *Heathens* hath overcome, and therefore should have been more easily digested by *Christians*. This Miscarriage useth oft-times to be past by without any Fruit further then to acknwledge their Infirmity.

2. But the true Cure of this Evil, is in discovery and removal of the Causes thereof, which are three, 1. Carnal Confidence of the Convert in his own strength, as able to overcome lesser Troubles. 2. Neglect of Duty toward God in his Rencounter with smaller Provocations of Passion; for, Men in great Troubles and weighty Crosses, use to fly unto God by Prayer to help them to bear the same, but when they meet with lesser Crosses, they oppose their own Strength unto them, and puts not up the Matter to God, and so their Infirmity is manifested. 3 God's wise correcting His Child for Miskening of Him in lighteſt Matters.

3. Therefore let the Convert afflicted in this case, acknowledge his Failing, and be humbled at the sight of his passionat Infirmity, and bless God for bearing down by his Rod carnal Self-confidence. 2. Let him learn of *David*, Ps. 141. 3. not to trust in his own Strength in any thing, but depend on God for setting a Watch before his Mouth, and keeping the Door of his Lips, and

and mainly for keeping his Heart from inclining to any evil thing. 3. Let him make more use both of Christ's open Fountain for washing away Sin and Uncleanness, and of His Assistance to mortifie the Deeds of corrupt Nature by His Spirit: for, otherways the Convert may look to be oftener foyled in this kind, and oftener to be corrected for not watching over his Passions.

CHAP. XXV.

Concerning the Convert's mistaking his case for want of such a Submission unto Gods exercising of of him as he would have.

SOme true Converts, sometime esteem themselves guilty of Rebellion against God, because they cannot submit themselves in bodily or Spiritual Chastisements unto Gods Dispensation, as they would. The pretended Reasons of their hard Sentence against themselves are three, 1. because they find in themselves fretting & murmuring against the Lords dealling with them. 2. They find themselves far from humbling themselves under the mighty Hand of God, 3 Because they find in themselves still unquietness after they set themselves to submit; which endeavour to submit, they conceive should have brought forth quietness of Mind, if it had been real, and sincere.

tere Submiſſion indeed. And theſe Thoughts, when they have weight, make way for many Suggeſtions of Satan, and do draw on more and more Unquietneſs and Guiltineſs with all.

For Remedy whereof, 1. let it be conſidered, that in this Exercíſe a difference muſt be put between God's part, the Fleſh, or corrupt Natures part, the new Creature's part, and Satan's part.

As for God's part, by His Chaſtiſements and exerciſeing of His Child, He brings to light the Perverſeneſs of corrupt Nature in His Child, to humble him and drive him to Chriſt. The part of Fleſh or corrupt Nature, is always to ſtrive againſt the work of Grace and the new Creature, and it cannot be ſubmiſſive unto God. *Gal.* 5. 7. but muſt be mortified, *Rom.* 8. 7. the part of the new Creature, is not to conſent to the Fretting and murmuring of the Fleſh, but to oppoſe it, to yeild unto God's *Diſpenſation*, and to be grieved for the power of corrupt nature, and therefore not the new Creature but corrupt Nature ſhould be condemned. Satan's part is, ſtill to take advantage of every hard Exercíſe, and to ſuggeſt wrong Thoughts of God and His Work, in the Child of God.

Secondly, let a Difference be made between the conflict of corrupt Nature againſt the Work

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of Grace, and the Victory of the corrupt Nature; for Corrupt Nature may fight, and not prevail, but be keeped from reigning in a Man, how much soever it rage.

Thirdly, let a difference be made between the Victory of corrupt Nature in some *Conflicts*, and its Victory in *the War*; for corrupt Nature may prevail in sundry Conflicts, and yet loss its Labour in the close of the War, wherein Grace is made perfectly victorious through Christ, in hope whereof, the Child of God must renew the Combat against Nature and not faint.

Fourthly, let a Difference be put between Submission of Mind and Quietness in Mind. Submission may be sincere, when pain of Body maketh the Convert to cry, when Affliction maketh him a Man of Sorrow and Grief; yea, when corrupt Nature doth fret and murmur, provided that the Convert control and condemn his corrupt Nature, and suffer it not to break forth in words of Impatiency, but prayeth to God to help him to bear the Burthen and endure his Exercise with Patience.

Fifthly, let a Difference be put between the Sinfulness of corrupt Nature and the Trouble, which doth stir it up, and the Sorrow which the Convert hath in the observation of both; for the Sin is the work of the Flesh and Satan, the Trouble and Affliction is the work of God, the Sorrow for Sin felt, is the work of Gods Spirit also; and the Sorrow for Pain, Loss, shame,

Shame, or any sort of Trouble, is moderat and sanctified, when the Convert offereth himself willing to endure it, so long as God shall be pleased to continue it. Last of all, let it be considered that a wrestled for Submission, pleaseth God no less, than a victorious Submission doth please the Convert, because in wrestling against corrupt Nature, the Convert testifieth his Will to please God, his glorifying of God's Wisdom, Justice, Power and Love, how ever the Lord deal with him. After which Wrestling, the Lord doth give Submission victorious and Quietness with it.

CHAP. XXVI.

Concerning the Convert's mistaking of his Condition because of Tentations.

GOds Children oft-times are not only heavy and grieved because of Tentations (which the Apostle 1 *Pet.* 1.6. presupposeth to be ordinary, and in some respects needful) but also fall in a mistaking of their condition, as if it were altogether evil and displeasant unto God because they perceive themselves many wayes polluted in their Conflict with them. Which Pollutions, albeit they cannot be denyed to be Pollutions, and should not be excused or extenuat, yet should not darken or obscure the Grace of God in a Convert striving against Tentations and lamenting his Pollutions contracted by occasion of them.

2. These Tentations, that they may be the more clearly discovered, we shall devide them in three sorts, 1 some of them are directly from God, in a wise and holy manner for tryal and exercise of Faith, Hope, Charity and other Graces, and do not in any way tempt Men to Sin. 2. Some are from the Flesh and the World, alluring or inducing Men to Sin; which two we join together, because Concupiscence or the Flesh or corrupt Nature joyneth it self, with the World, and these two help one another, and therefore are joined together by the Apostle, 1 *Joh.* 2. 16 *All that is in the World is the lust of the Eyes, the lust of the Flesh and the pride of Life.* And when Men are tempted by their own Lusts, the World doth furnish Objects, Allurements & Inducements to Sin. The Third sort are, the Tentations from Satan, who beside that he is not idle to take advantage of Concupiscence & the Worlds Inducements, so is he chiefly busie to throw his fiery Darts against the Convert, and to solicit Men to such Sins as the Convert doth most detest and abhor.

As for the first sort of Tentations from God, they are ordinarly by Afflictions bodily or spiritual, wherein oft-times the Converts do not observe the Lords Purpose and Will revealed in Scripture, or are forgetful of the Admonitions and Consolations which they have heard from Scripture, which was the case of the Afflicted Saints, *Heb.* 12. 5. and so they are more vexed then they should be; and (*Ps.* 41. 11.) dejected

ded and disquieted, and do suspect that God is angry with them and with the way they walk in, *Heb.* 12. 12. 13.

Of this Sickness, there may be Three Causes, 1. the bitterness of Affliction for the present time wherein it is felt. 2. the sense of by past Sin which the Afflicted doth suspect God is persuing, and making him possess the Sins of his Youth, *Job* 13, 26. The third, is the observation of in born corruption, discovered unto the Afflicted much more then in prosperity.

4. For Remedy of this Evil, let the Afflicted Convert perswade himself from the Word of God that in all the Afflictions of God's Children, the Lord doth intend the tryal and exercise and increase of Faith, and other Graces bestowed on them. And upon this consideation, the Afflicted should rejoyce in this exercise. *Jam.* 1. 2. 3. *Secondly*, let him remember, that with the tryal of Faith, there is always a discovery of Infirmity and Corruption of Nature in the Afflicted. As in the purifying of Gold, both the good Mettal and the Dross are discovered, which as he should acknowledged, that he may be keeped from fretting; so must he still remember, that the Lord doth intend the tryal of his Faith, that he may be constant in believing on Christ, the only help and relief from Sin and Misery. *Thirdly*, in whatsoever conditionhe is in, let him endeavour to go on in Patience, Experience & Hope, which shall

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never make him ashamed, for this doth the Lord teach us. *Rom.* 5, 3. 4. and *Jam.* 1, 4.

As for the *Second* sort of Tentations, from the Concupiscence of the Flesh, and from the World's Allurements and Terror, let the Convert afflicted follow the same course which is perscribed in the Remedy of the *Tentations* of the first sort.

As for the *Third* sort of *Tentations*, which are from the Devil, tempting Men to Atheism, or Blasphemy, or Despair, or Self-murder, and such like, which even *Nature* doth abhor, whereof something is spoken elsewhere, 1. let the afflicted Convert put difference between the Devil's Sin in tempting to vile Sins, and his own seeming feeble resisting, wherein albeit he thinketh himself polluted, yet his not yielding testifieth his dissenting from those fearful *Sins* whereunto Satan doth tempt him. 2. Let him put difference between the consent of his unmortified corrupt Nature inclinable to every Evil, from the Lust of the *Spirit* which fighteth against the Lust of the Flesh, which hindereth the Adversary from getting the Victory. 3. Let him put difference between the Sufficiency of God's Grace upholding him in the Conflict, and the full Victory against the Messenger of Satan buffetting him: For, God useth to suspend the Victory for a time, and yet make His Grace sufficiently uphold His Souldier till the Victory be given, as *Paul's* Experience, 2 *Cor.* 12. teacheth us. And indeed, it is a pleasant Spectacle to the Lord to look upon

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His Weak child ſtriving againſt the Fleſh, the World & Satan,& *ſtanding out* by Faith in Chriſt againſt them all. 4. Let him conſider, that by theſe *T*entations of Satan, unto vile *S*ins, God can, and doth mortifie *S*in, and make His Child watchful and ſtrong againſt both the ſinful Inclination unto theſe and all other *S*ins. In the mean time, let him beware of a more ſlye and ſubtile *T*entation,which Satan uſeth to ſlide in at the back of theſe ugly and groſſe *T*entations; which is this, when he hath preſſed with all violence theſe fiery Darts and vile *S*uggeſtions upon the Convert, he chargeth the afflicted *S*oul with a giving conſent unto them,and like a ſcolding Calumniator impudently beareth guiltineſs upon him, and all to make him apprehend his condition to be worſe than it is, and to ſuſpect, that God,by this Exerciſe, is purſuing him in Wrath; and this Tentation is not readily obſerved by the afflicted Convert,but yielded unto more than to the groſs *T*entation. *T*herefore, in the laſt place,let the Convert guard againſt this *T*entation which brangleth his Faith, and lay the blame, with the Apoſtle, on corrupt Nature whatſoever guiltineſs is found, *Rom.* 7. 17. *Now then it is no more I that doth it, but ſin that dwelleth in me*;A Speech beſeeming a Man free of outbreaking & prevailing corruption,and ſtriving againſt all inward Motions of corrupt Nature. And for Remedy of this and other evils, let him renew the Acts of his Faith in Chriſt, laying hold

hold upon the Covenant of Grace, that he may more confidently draw near unto God Reconciled in Christ, and so no more doubt of God's good Will to him, notwithstanding of his hard Exercise under Tentations: for, thus Satan shall not only fly from the first Tentation, being resisted, but also be disappointed of the success he expected in questioning the Converts condition and weakening of his Faith.

CHAP. XXVII.

Concerning the Convert's mistaking his condition when he doth observe some Degrees of God's deserting of him.

TO speak of the sorts and degrees of God's Deserting a Soul, requireth a large Treatise, & the Case and Cure thereof is already publickly set forth by a Learned & Godly Preacher of the Gospel: It shall suffice, for our purpose, to speak of it only so far as it concerneth the Converts Mistaking his Condition when he apprehendeth himself Deserted, whether the Desertion be real or apparent only, and falleth into suspicion of Gods Love to him, or that God is displeased with him, because he findeth not such lively Influence of Gods Spirit as he hath found and such assistance of His Gracious presence as he did expect in discharge of Religious Duties, or Exercises wherein Divine Providence hath

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yoked him. The Scripture and daily Experience do Furnish instances of sad Complaints of the Lord's hiding His Face and withdrawing or withholding of Light, or Peace, or Consolation, or Strength and Ability for spiritual Duties, &c.

2. For Remedy whereof, 1. let the Convert remember, that God doth not leave a Believer fled to Christ for relief from Sin and Misery, always and for ever, but for a short time, and that He keepeth Love to them constantly, albeit He do hide the Tokens of His Love sometime, and dispose of the Acts of His Love, as He seeth fit for the Advantage of the work of Grace in them. Let him put difference between Desertion and the Gift of Discerning of the Desertion: For albeit Desertion be of it self a sad Visitation, yet the sight and observation of it, testifieth God's presence with His Child, giving Eye-salve and Light; and thereby doth not only teach that Wound to be curable, but also that the Physician is begun the cure of it, by pancing & lancing the wound. 3. Let him not count it a Desertion, when God in any service whereunto He puts His Child, emptieth him of all conceit of his own ability, that he may open his Mouth wide and be filled: For this emptying of the Convert, is the very fitting of him for fresh supply from Christ to go about the Service in Christs Strength and Furniture, which the Apostle felt by experience, 2 *Cor.* 12. 10. *When I am weak*, saith he, *then I am strong*. Poverty of

Spirit and Hunger and Thirst for Righteousness, are not to be counted Desertions. 4. Let him observe the Degrees of God's presence, no less than the degrees of His Absence; as the *Psalmist* did when recollected himself, *Ps.* 73. 23. after the Tentation which troubled him was overcome. *Nevertheless I am continually with Thee; Thou holdest me by Thy right hand,* and *ver.* 26. *my Flesh and my Heart faileth, but God is the Strength of my Heart and my Portion for ever.* 5. Let him put a right construction upon Gods Dispensation, believing always, that God doth what He doth for good to His Afflicted subject; whether He draw forth, by His Desertion, the Latent-corruption of the Heart, as He did to *Ezekiah*, 2 *Chron.* 32. 31. or whether to prevent out-breaking of Corruption, as He did to the Apostle. 2 *Cor.* 12. 7, 8, 9. or whether to exercise his Faith, Love and Patience, and to sharpen his Prayer, as he did to the *Psalmist* frequently. And therefore, let him, in the observation of whatsoever degree of Desertion, humble himself before God, fly in more closely unto Christ, and patiently wait upon the change of his condition, in the use of the Means, and following the Duties of his Calling as the Lord shall enable him: For, this is the Counsel of the Lord, *Isa.* 50. 10. *Who is he among you that feareth the Lord, that obeyeth the voice of His Servant, that walketh in darkness and hath no light? let him trust in the Name of the Lord, and stay upon his God.*

And

And this much sufficeth for Instances of the third sort of the Converts mistaking his Condition

CHAP. XXVIII.

Concerning Cases, wherein the Convert is in doubt what to determine about his condition.

IT resteth, that we speak of the Fourth sort of Cases of the Conscience of the Convert, wherein he is at a stand, and in doubt what to determine of his present condition.

2. In these doubtful Cases, the Convert is not properly deceived, as in the former Ranks of Cases it is presupposed of him; because in this sort of Cases, the Convert doth not positively determine the Question wherein he is fallen, but standeth in doubt what to resolve upon.

3. Cases of this sort pertain to the Mind and Judgement of the Convert, and if his Judgement be cleared by loosing of the Question, incontinent he is satisfied and quiet.

4. It is necessar for the Convert's clearing, that he form the Question rightly; and to this end, 1. Let him consider his case and condition in himself, so accuratly as he can. 2. Let him ingenuously lay forth the Question or Doubt he hath, before his Pastor or Christian Friend, acquainted with Cases of Conscience, and ask their Judgement what to think of, or what to do in such a Case. The Reason why he must exa-

mine narrowly his own condition, before he speak of it to another, is partly because otherways his Doubt or Question may prove frivolous and unworthy of an Answer; partly because the Convert after examination of his Case and Prayer unto God, may find satisfaction to his Doubt; and partly, because, if his Doubt remain, the Question may be the more clearly propounded, and so receive the more clear and speedy Answer for his Satisfaction.

5. Of this sort of Questions, we shall propound some Examples and give some Resolution unto them, whereof use may be made when such like Questions shall occur.

The First Question shall be concerning Confusion of Mind.

IT cometh to pass sometime, when a Convert is upon Examination of his own Estate or Condition, that such a mist and darkness falleth on his Mind, and such a croud and throng of Thoughts within him, that he can discern nothing but Mist, multitude of Thoughts, and Darkness and Confusion. The Question is, what shall he think or do, for removing of this Confusion of Thoughts and darkness of Mind?

Ans. This Case befalleth Converts frequently and therefore had need to be the more carefully cured: Which Cure, that it may the better go on let the Afflicted renew the Examination of his former Behaviour, and see if he can find out the meritorious Cause thereof in himself; for, this

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case oft-times is the castigation of the Afflicted, for his former negligence & omission of Duties, or slight discharge of religious Worship: yea, it may be found possibly, that the Afflicted hath been so careless in keeping his Heart in the Fear of God, that he hath involved himself too far in earthly and thorny Affairs, or hath exceeded in the use of things lawful, or by some corrupt Communication, hath grieved the Lords Spirit, and so hath drawn on some Desertion and withdrawing of Illumination from him.

2. This case may also fall out, from some present Perturbation of Mind and Passion, whereby his Reason is so taken up for the time, that it cannot discharge its duty: As cometh to pass usually in Anger or Fear, or Grief or some such like Passion, as may be seen, when a Man is injured by his Neighbour, or doth meet with some Damnage, or is put in fear of some imminent Evil coming on him, or findeth sharp Pains of Body, or some such like Cause perplexing him. The Question is, what shall he think of this Condition?

Anf. If the Afflicted shall examine how he is fallen in this case, and shall, in consideration of his Weakness, be humbled before God by Prayer he shall not want clearness of Mind, and Directions from God what to do, and how to behave himself, in ordering of his Conversation aright, *Psl.* 50. 23. for, the Lord gives Wisdom liberally, to all that ask it of Him in Faith, *Jam.* 1, 5 and this his present condition giveth him an Errand to God.

The Second Question is concerning the Convert, who most part walketh heavily.

THere are some true Converts, who after Examination of themselves, cannot deny, but their Heart is towards the ways of God in their Calling, and that as they find the Imperfections of their Service, so they are forced to renounce all confidence in their own Righteousness, and to fly to the Righteousness of Christ as the only true Garment able to hide their Nakedness; yet, they are for the most part heavy in their Spirit, seldom they rejoyce, but many times they weep; and howsoever they maintain confidence in Christ for *the state* they stand into; yet, when they consider their ordinar Heaviness of Heart, they doubt what to think of this their *sad condition.*

Anſ. This condition, if well considered, is very useful, albeit not always comfortable; for, the Lord's Dispensation towards such a Person thus exercised, is well tempered and wisely mixed: For, He neither suffereth the heavy in Heart to cast away his Confidence in Christ, nor to be idle and unfruitful in his Vocation, nor to glory in his own Works, or put confidence in them, but so keepeth him up to the Duty of more and more esteeming of Christ's Righteousness, and drawing of Strength from Him by Faith, that he goeth on in his course uprightly, albeit not fed as he would be by the consolations of the holy Ghost.

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2. For Remedy whereof, let him quiet his Mind; for, after Examination of his own natural Inclinations, he shall find the Reason of the Lord's Dispensation toward him, sparingly giving unto him such measure of Consolation as he would have, to be this, lest he should abuse the same; and lean more to the sensible feeling thereof then to the Word of Faith: and therefore however he find Heavinesse of Heart through manifold Tentations, let him hold on his way in the obedience of Faith, he shall after a whiles Patience and Wrestling, meet with as much Peace and Consolation as may suffice a Pilgrim, walking from Strength to Strength till he appear before God in Heaven, where all Tears shall be wiped away from his Eyes. Mean time, let this Ground be holden fast, that God mixeth the Cup of His own Children as He findeth it fit for their Edification.

The Third Question is, concerning the Convert, who for not looking on their Original Sin and the outbreakings thereof, are in doubt what to think of their former condition.

SOme Converts are, who after a quiet Possession of Peace injoyed in a blamelesse Conversation among Men, and in the Exercise of Religion uprightly before God, after Examination of their condition more narrowly, do find, that the Conscience for a long time hath been silent and hath not changed for the Motions of

original Sin, but ſuffered them to go on ſecurely under the guiltineſs of the daily ſprouting forth thereof. In this caſe, as they dare not caſt away their confidence in Chriſt, nor their holy purpoſe of walking uprightly before God; ſo they cannot juſtify the ſilence of their Conſcience, which hath ſuffered the Motions of Sin (although not conſented unto) to go away without Challenge or Reckoning made for them, and here they are in ſtraits, and doubt what to judge of their own Condition.

Anſ. In this caſe the Silence of the Conſcience is not to be excuſed: And the Peace of the Convert albeit it may be ſound in order to the Convert's *ſtate* in Grace, yet the condition wherein he is, is not good, but mixed with much Security; for to make the condition of a Convert to be good, it is not only required that his Conſcience be keeped free from groſs Pollutions, but alſo that he be daily aiming at mortifying of Sin, and that to this end, he daily give an account unto God of his Wandering and Vanity, and of the obſerved Out-ſproutings of the bitter Root of original Sin, that he may, after his beſt Behaviour, perceive a neceſſity of that Prayer, taught us by our Lord for daily Remiſſion of Sins, and ſo may daily have the Anſwer of God from the Evangel, ſaying, *Son, be of good cheer, thy Sins are forgiven unto thee*: For there is a two-fold Abſolution of the Convert, one is in order to his Perſon, which Chriſt calleth

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the washing of the whole Man; the other is in order to his daily Imperfections and Blemishes of his Conversation, which Christ doth call *the washing of the Feet*. By vertue of the first sort of Absolution, the Child of God, flying to Christ, is judicially declared free from Condemnation; by the other, the Believer making use of the Fountain opened up in Christ, is exeemed from his acknowledged Uncleanness. This is clear from Christ's Words, *Joh.* 13. 10. Mean time we confess, that the motions of Sin in our mortal Bodies are so innumerable, that no Man can overtake them, yet must they be counted for an heap at least, as *David* doth teach us, *Ps.* 19. 12. *Who knoweth the Errors of his Life? cleanse me from my secret Sins.* And this same Lesson doth the Apostle teach us, *Rom.* 7. 24 *Wretched Man that I am*, saith he, *who shall deliver me from the body of this Death? I thank God through Jesus Christ.* Wherefore, let the Convert go on in his former Godly and Righteous Behaviour and Conversation, not mis-regarding the Sproutings of original Sin, but giving account thereof unto Christ, as said is, that he may glorify that Righteousness of Christ by Faith, and enjoy Peace with God, not only in order to his *State*, but also in order to his *Condition* daily.

The Fourth Question is, how the Convert may know and be certain of his Justification.

WHen the true Convert heareth the different Opinions of Theologues con-

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cerning the Act of Justification of a Believer, some saying that it is an Act of God *immanent*, whereby He willeth the absolution of the Believer; some saying, that it is an Act of God *emanent* and *transient* from God upon the Spirit of the Believer; some saying it is the Sentence of the Judge, absolving the believing Sinner from the Curse of the Law. The Believer here possibly is at a stand, and knoweth not how to answer the Question till his Doubt be loosed.

For the Satisfaction of the Convert, *First*, we may safely say, that it is not material whether the Convert be able to take up the Quiddity & formal Notion of the Act of Justification; provided he be a Believer in Christ and know that the Believer in Christ, is Justified before God, and that being Justified by Faith, he hath peace with God, and can apply these Truths unto himself, in the Exercise of Repentance and new Obedience. But if possibly, the Convert cannot be satisfied till his doubt be answered, let him consider, that he must distinguish between Justification actively taken as it proceedeth from God, & Justification passively taken as it is terminat on the Justfied Man; as it is taken actively, these Four things are to be distinguished, 1. Gods eternal Will and Decree, to absolve from Sin and Wrath, every Believer in Christ. 2. Gods actual reveal-in time this His Gracious pleasure in the Gospel. 3. Gods judicial application of this general Sentence to the Believer in the point of his Con-

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version, whether the Believer perceive his Absolution or not for the time. 4. There is a sensible Intimation of this Sentence unto the Believer, joyned with Peace and Joy, which the Apostle calleth the shedding abroad of the Love of God in the Heart, *Rom.* 5. 5. and the sealing of the holy Ghost, stamping the Heart with Holiness, *Ephes.* 1. 13. The first Three makes the Absolution of the Believer certain, whether the Believer thinks so or not, but the Fourth, which is the sensible Intimation of this Sentence, doth make the Believer both sure and joyful.

As Justification is taken passively, Four things may be distinguished in the Believer justified. The *First* is his actual receiving of Christ offered in the Gospel for a perfect Remedy of Sin and Misery. The *Second* is, the Lords judicial setling of the general Sentence of Absolution upon the Believer, as if He had spoken to him by Name, as He did to the Apostles, *Joh.* 15. 3. *Now are ye clean, through the Word I have spoken unto you,* that is, you are clean from the guilt of Sin by My absolving of you. The *Third* is, the Believers observing in a reflect act of his Conscience that he hath fled to Christ for absolution, and therefore justified indeed. The *Fourth* is, the feeling and observing of the Testimony of the holy Ghost bearing witness with his Spirit that he is a Child of God absolved from Sin and Wrath. The first two of these, to wit, the

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act of Faith, receiving of Christ and of the right made by Christ to the believer in Him of his Absolution, may be in, and on the Believer without the other two, to wit, his Observation of the Act of Faith, and the felt Intimation of this work of Grace by the holy Spirit.

2. For solving of the Doubt then; as Justification is actively taken, as proceeding from the immanent Act of Gods eternal Purpose and Decree to justify the Believer, it is no more the actual Justification in this Life, of which we are speaking, than the immanent act of Gods eternal Purpose to raise the Bodies of Believers in Christ, & to glorifie them in Soul & Body, can be called the actual Resurrection of their Bodies and Glorification of both Soul and Body in this Life.

But the transient Act of Justification in a judicial way, which is the Lord's judicial Sentence of Absolution of the Believer, declared by His Word set down now in holy Scripture, it is indeed and formally the Believers Justification, and is judicially terminat upon every Believer in the act of his Conversion, whether the Believer doth clearly perceive his own Conversion, or be in suspicion of his being Reconciled and Justified.

And this may be made to appear, if we compare the Condemnation of the Unbeliever with the Absolution of the Believer fled to Christ, *Joh.* 3,18. As he that believeth not in Christ is condemned already, because the Curse of the Law and Condemnation pronounced in the Scripture

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by God the soveraign Judge, stands against him so long as he doth not believe in the only begotten Son of God: And this Sentence standeth fast, whether the Unbeliever take notice of this Sentence or not, whether he do apply it to himself or not, do find Grief for it or not: So the Believer in Christ is relaxed from Condemnation and absolved, and hath right unto eternal Life and begun possession of it, albeit for the time of his Infancy, Tentation, Trembling and Fear, it be not so, albeit he doth not perceive the blessed change of his state; nor doth lay to Heart as he might, the words of Christ judicially pronouncing the Sentence comprehending him as certainly as if his Name were expressed *Joh.* 3. 18. *He that believeth on Him, is not condemned*, and *ver.* 36. *He that believeth on the Son hath everlasting Life*, and *Joh* 6. from *ver.* 37. to 41. Hence we conclude, that the formal act of Justification of a Man fled to Christ, is to be found in the written Sentence of the Judge absolving every Believer and the Man we speak of.

There is another transient Act of God, in an actual Revelation of Justification, wherein the holy Ghost openeth the Eyes of the Believer to behold and perceive the Gift of *Faith* already bestowed on him: Of this speaks the Apostle, 1 *Cor.* 2. 12. And after that the holy Ghost hath pointed out His own Grace, bestowed on the Believer, He followeth His Work, by giving remarkable peace and joy as Earnest of

Life

Life everlasting, whereof the Apostle speaketh, *Ephes.* 1. 13. *In whom ye also trusted, after ye heard the word of Truth, the Gospel of your Salvation: in whom also, after ye had believed ye were sealed with the Spirit of promise which is the Earnest of our Inheritance.* Therefore, he that desireth to have the Intimation of his Justification, after flying for Refuge unto Christ for relief of felt Sin and feared Wrath, must read his Absolution in the Gospel, as well as he hath read, before that, his Condemnation in the Law. Unto which Sentence of Absolution, let him hold fast in his daily Endeavour after Sanctification.

The Fifth Question is, how to satisfie the Convert who findeth himself pursued for his Sins after Remission believed, and is brought in question what to judge of his case.

MAny Converts have fallen in *Jobs* Case, and seemed to themselves to possess the Sins of their youth, *Job*, 13. 26, For, after Conversion and felt Reconciliation. they find the Sins they did repent of, and did believe to be forgiven through Christ, objected to them afresh, pursued with sharp Accusations, and Signs of wrath joyned therewith. Their Reconciliation and Righteousness through Christ, they purpose to hold fast; their old Guiltiness, and Sentence of their Conscience writing bitter things against them, they cannot deny: the pinch is here, either the Remission they did believe is null, or

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the Challenge is unjuſt, do they reaſon with themſelves; the Nullity of their Remiſſion they dare not admit, and the juſt ground of Challenge they cannot deny, and the doubt what to think of this caſe they cannot ſhun, not ſeeing, how theſe things can conſiſt and ſtand together.

2 For anſwer to this doubt, theſe four Things muſt be diſtinguiſhed, and how they may all conſiſt one with another muſt be timeouſly conſidered. The four things to be diſtinguiſhed are 1. The Reconciliation of a Convert with God.. 2. The Remiſſion of the Reconciled Mans *Sins* freely gifted unto him by God. 3. A renewed bitter Accuſation raiſed by *Satan* againſt the reconciled Convert. 4. The holy and wiſe Diſpenſation of God, permitting and ordering theſe renewed Accuſations of His Child by *Satan*, for the tryal and exercife of his Faith and growth of his Repentance, and other good Ends

Now for the conſiſtence of theſe Four, we need not doubt, but the Accuſer of the *Brethren* can caſt up to us forgiven Sins, and bear upon us that they are not forgiven. Neither need we doubt but God in Wiſdom and Love to His Children, may ſuffer *Satan* to renew Accuſations againſt them, and ſo order that matter, as neither *Satan* ſhall prevail, nor His Child ſuffer Dammage by the Means. For, there is a great difference between *Satans* renewing of Accuſations for Sins forgiven, and *Gods* making null the Remiſsion granted, the Lord can ſuffer the one to be

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But the other he will never suffer to be; For when a true Convert groweth negligent, & falleth in such Sins, after Conversion as he lived in before Conversion, no wonder Satan be permitted to call his former Conversion in question; yea the Lord may justly cast up to His Child his former faults to humble him and shame him from going on albeit he doth not disanul the formerly granted Remission.

3 When Thanksgiving for Remission of Sin granted for Christs Cause, beginneth to cool in the Heart of a Convert, what wonder the Lord not only suffer, but also present the vileness of bypast Sins to make the Convert sensible of the Remission, & to cause him renew the acts of Repentance & godly Sorrow for his Sins by-past, as *Ezek.* 16.63 & 36.32, *Then shall you remember your own evil ways & your doings which were not good, and shall loath your selves for your Iniquitys & abominations*

When the Convert groweth remiss in Watching over his own heart and ways, & is in danger of falling back into these Sins which he had repented of before, what wonder the Lord by remembring him of his natural Inclination and former ways, do warn him of his danger to make him preveen his fall.

4 Wherefore, let the Convert mantain the Solidity of former Remission of Sins, and make good use of his former Sins which went before his Conversion, and let him follow the example of *Paul*, who did not suffer his former Sins to

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go out of his Mind, but did renew the Confession of them upon all occasions for his own daily Humiliation, for the Edification of others, and for Magnifying the Glory of the Grace of God; and yet for all this, did not suspect the Remission of Sins received: For by this Means the Convert shall preveen Accusations, and stop Satans Mouth, and make his Accusations have no force. By this Means the Convert shall possess firm and stable Confidence of God's unchangeable Grace and Mercy, and of the Stability of the Remission of Sin granted.

The sixth Question is, of a Convert taken, not only in an uncertainty for the time of his Conversion, but also in a Doubt whether he be elected or not, and knows not how to do in this case.

SOme Converts fall in *Heman* the *Ezraite* his Exercise, whereof we read, *Ps.* 88. especially, *ver.* 14. 15. *While I suffer Thy Terrors I am distracted*, saith he. Counsel hath been offered by some to the Afflicted, to follow the Practice and Experience of some eminent Theologues, who being brought to such Straits with good success, have submitted themselves to God to save them or destroy them as He pleased; after which submission, they have felt the marvelous sweet Embracements of Gods loving Kind-

nefs making them ſure both of their Converſion and Election. Whether to follow this Example and Experience of ſome notable Saints, is the Doubt, wherein the Convert is not clear, and knoweth not how to carry himſelf toward God in this caſe.

2. For anſwer to this Queſtion: it is free for God to comfort a *Soul* caſten down, when and how, He pleaſeth; it is free for God to paſs by the Infirmity and Error of a terrified *Soul*, coming to him not in the wiſeſt way preſcribed to to him, and to look to the neceſſity of the Man's Conſolation, and not to his way of ſeeking of it. But howſoever it pleaſeth God to comfort ſome extraordinarly, yet this is not the Duty of the Afflicted to come with ſuch an unrequired Submiſſion unto God: For, it limiteth the Lord, in a manner either to comfort the Man ſpeedily, or ſuffer him upon apparent refuſal for the time, to diſpair: For Gods order is to bring the Sinner under the ſenſe of Sin and acknowledgement of deſerved Wrath for Sin and then to charge him to believe in the Name of His Son Jeſus Chriſt, and after believing in Chriſt, to ſeal the Believer with the Stamp of Holineſs and the Earneſt penny of the Inheritance, which is Peace with God, and Joy in the holy Ghoſt ſhed abroad in his Heart,

3. Wherefore as for the Converſion of a Man ſtraitned in the Pains of the new Birth and Fear of everlaſting Wrath, and tempted to ſuſpect that

that he is not Elected: It is a more safe way to lay aside all Disputation about Gods Decree (because secret things belong to the Lord) and to look to the Lords Command, and to his own Duty of flying unto Christ: So for the recovery of a Convert fallen in *Jonah's* case, and made to suspect that he is a Reprobat cast off of God, it is a more safe way not to dispute for the time, either his Election or Conversion whatsoever *Suggestions* may be cast in by Satan, than to offer unto God an absolute *Submission* to be saved or destroyed as He pleaseth, & then to ly in *Sorrow* till God give an answer of Consolation: For, God doth not require such a *Submission*, but calleth for an Act of Faith and Obedience; for, God hath declared in His Word, that He delighteth not in the Death of a Sinner, but that he should Repent and Turn to *God* and be saved. *Secondly*, in this Submission the Heart will be found deceitful which neither will nor can submit to be destroyed. *Thirdly*, this Offer of such a Submission as this is, [Lord I know not whether thou hast chosen me or rejected me in Thy Decree, but I submit my self to The absolutely. If thou wilt destroy me, Thou shalt be found to be just, and I do confess so much unto Thee: but if thou wilt save me, I shall proclame Thy Grace] such a submission, I say, is but in effect, a tempting of *God* speedily to reveal His secret Counsel, either by Consolation, if the Submitter be an elect, or refusal of Con-

solation if he be a Reprobat The only safe way in the forsaid case, is to be humbled before God and fly to Christ by Prayer (as *Heman* did, *Ps.* 88. and as *Jonah* did, who choosed to look again to His holy Temple where the Mediator sat upon the Mercy Seat between the Cherubims) and not suffer such a Thought as Reprobation. Thus did *Heman*, *Ps.* 88. 13.14. *But unto Thee have I cryed, O Lord, and in the Morning shall my prayer prevent Thee. Lord why castest Thou off my Soul, why hidest Thou Thy Face from me.* Let the Command of God to every self condemned sinner to Believe in Christ, prevail against all Temptations to the contair: 1 *Joh.* 3. 23. *This is His Commandment, that we should believe on the Name of His Son Jesus Christ.*

The Seventh Question is, how to satisfie the Convert, doubting whether it be better to forbear or go on in the outward exercise of Religion, (at least in private) when he finds an indisposition of Mind unto it.

SUndry Converts, when they perceive the unfitness of their Spirits to offer immediat Worship to God in Prayer, Praises or Thanksgiving, especially in private, do fall in doubt with themselves, whether it be better to delay the offer of their Worship, till they find themselves well disposed for it, or to go on as they may, albeit they apprehend their Lips polluted and

and their Hearts far away from God. Their fear on the one hand is, lest they should pollute the Worship and take Gods Name in vain; on the other hand, they fear lest they fall in the guiltiness of omitting a prescribed Duty. The Question shall be, what the doubting Convert should determine and do?

2. For Answer, this Case is spoken unto before, 2 *Book*, *Chap.* 17, in as far as the Convert determineth not, and doth not what is right, but goeth wrong and pleaseth himself in his bad condition. But here we speak to this case, as the Convert is in doubt only, & desireth to be keeped from deceiving himself. In which case we say, that as it is the Converts Doubt, so we must confess, that this case of Indisposition and Unfitness for spiritual Exercises is very frequent, and is ordinarly and oft times a Chastisement of us, drawn on by our selves, because we do not watch unto Prayer, we do not study to keep our Hearts in the Fear of the Lord all the day long, we do not foster that tenderness of Conscience which might furnish us matter of Humiliation, and of Thanksgiving to God upon observation of our Faults against God, and of Gods Favours daily and hourly remarkably running toward us. Hence it is when our ordinar time of secret Worship doth come, we find our vaiging Minds hardly called Home from their wandering, our Conscieence challenging us for our loose and uncircumspect Walking, our

Affections dull and and dead, and all the powers of our Souls taken as with a palsie, that we cannot bear our selves in Worship as we should and would. Therefore in this case let the Convert be humbled, and confess his Fault, and take with this Chastisement and fly unto Christ, who beareth and taketh away the Iniquity of our pollution of holy things; and let him not defer his his Worship till another occasion, but wrestle against all Impediments and follow out the Work in hand, blessing God for His pointing out unto him his Wants and Weakness, his Wandering and Vanity of Mind, his Slipping and Sliding in his Ways, and for opening unto him a Fountain in Christ, for washing his Pollutions and healing his Wounds. And that the Convert may be encouraged to aim at, and follow on, this way, let him consider, that the Converts Worship may be pleasant and acceptable to God, when the Convert is much displeased with himself in the discharge of it: For, there is a Worshiping of God in Faith without Sense and Feeling of the Hearts Inlargement; and there is a Worshiping of God with felt Enlargement of Heart The worshiping of God in Faith is pleasant unto God, albeit the Worshiper in perplexity and wrestling with Temptations and Corruptions be much displeased with himself. The Worshiping of God with Inlargement of Heart is pleasant, both unto God and to the Worshiper also, as (*Ps.* 119. 32.) *David* gives us to

derſtand, *I will run the way of thy Commandments*, ſaith he, *when Thou ſhalt enlarge my Heart*. But when this inlargement, by ſenſible Aſſiſtance of the holy Ghoſt is not perceived, the *Pſalmiſt* is but a dead Man in his own eſtimation; yet he doth not forbear or delay to worſhip God as well in Bonds as in Freedom; *Quicken me*, ſaith he, *according to Thy loving kindneſs*. Therefore, let the Convert in this caſe, 1, follow the Example of the *Pſalmiſt*, who (*Pſ.* 5. 3) reſolveth to call on God with his Voice, that is to follow the Work of Prayer externally, preſuppoſe his ſpiritual Powers were bound up, and he unable to back his Petitions with ſutable Affections; *My Voice*, ſaith he, *ſhalt Thou hear in the Morning, O Lord, in the Morning will I direct my Prayer unto Thee, and will look up*. And *Pſ.* 27. 7. *Hear me when I cry with my Voice have Mercy alſo upon me and Anſwer me*. 2. For his encouragement in this caſe to go on in his Worſhip, let him confeſs unto God the Truth, as it is preſented unto him by his Conſcience, and ſay, O Lord my God, theſe are my Sins which I ought to acknowledge before Thee with Tears, which for the preſent are dryed up *&c.* Theſe are thy favours and benifits wherewith *I* am loadened, which *I* ſhould acknowledge with joy and Sence, of Thy Goodneſs, *&c.* But Thou Lord delights in Truth in the inward Parts, *Pſ* 51. 8. This will be found our reaſonable ſervice which the Apoſtle calleth for, *Rom.* 12. 1, 2.

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The Eight Question is how to satisfie the Convert doubting what is the Sin which God pursueth by long lasting Affliction.

IT falleth forth oft-times, when a true Convert, being a long time prest under some lasting Cross or Calamity, doth enquire after the special Causes of his Affliction; and when he cannot be clear what to determine, doth doubt what to think of his Condition: For he acknowledgeth his Sins, common to him and other Converts, to be innumerable; but apprehendeth that it is some special Sin pursued by God, which is the Cause of his Affliction, which because he cannot condescend upon, he is at a stand, and doubteth what to think or do.

2. For answer we say, 1. such a case is more troublesome than dangerous; for so long as he is observing his Sins, common to him & other Converts and in the Exercise of Repentance is daily humbled before God for his known Sins, he must not be anxious albeit he know not the particular Sin pursued, as he apprehendeth: For, albeit the Lord afflict no Man but such as have Sin in them, yet He doth not always, in afflicting of His Children, pursue unknown Sin in them. For sometime He afflicteth His Child to preveen his Sinning, hedging up his way with Thornes, lest he should follow after beloved Lusts. Sometime He doth afflict him to try his Faith to

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teach him Patience, Meekneſs, Temperance and other Virtues, ſuch as are *Dying* to the World, *Seeking* after Things ſpiritual, *Compaſſion* toward others in Affliction. 2. When the Afflicted hath compoſed his Mind to reverence God's Diſpenſation, whatſoever it is or ſhall be, then let him yet again look upon his Affliction, and it may be he ſhall read in the Rod what is the Lord's Quarrel. 3. Whether he ſhall find the ſpecial Cauſe of his Affliction or not, let him turn all his Indignation, Zeal and Hatred againſt the Body of Death, the bitter Root and bulk of actual Sins, and watch diligently over the Motions of original Sin or Concupiſcence in himſelf. 4. And let his whole Exerciſe ſtir him up to have Chriſt in greater eſtimation, to make uſe of Chriſts Righteouſneſs imputed to Believers, and to invocat His holy Name for the right uſe-making of his Affliction.

The Ninth Queſtion is, how Remiſſion of Sin may be ſaid to be granted in reſpect of Sins to come.

IT is commonly ſaid, that the Convert, in his Juſtification, hath the Remiſſion of Sins bygone and *Sins* to come: whereupon the Queſtion is moved, how this can ſtand with daily renewed Remiſſion of daily Sins; on the one hand, daily renewed Remiſſion ſeemeth not neceſſary, Firſt becauſe we believe that Remiſſion of all Sin

Sin, is the priviledge of all Believers in Christ, and the abridegement of the special Articles of Faith set down in the Apostles Creed, as it is called, holdeth this forth. 2. Because it is certain, that Christ, in His Death, did compleat the payment of the Price of Redemption from all Sin, as 1 *Joh.* 1.7. *The Blood of Jesus Christ cleanseth us from all Sins.* 3. We are said to be not under the Law but under Grace, and so freed from the Curse of the Law. 4. Because if daily Remission of Sin be necessar to be granted, then it presuppones, that both Original Sin, and every Actual Sin flowing forth from it daily, must be taken notice of, reckoned for, and repented of daily, which is impossible. On the other hand, the Convert seeth, that every transgression of, and disconformity to the Law is *Sin*; and the Apostle. 1. *Joh.* 1. 8. speaking of himself and other Converts, saith, *If we say we have no Sin, we deceive our selves, and the Truth is not in us.* And Christ hath taught us, as oft as we pray for our daily bread, to pray also for the Remission of Sins. The question is, how the doubt of the Convert may be cleared?

2. For answer: We must grant to the Convert, that Original Sin remaineth in the Believer, and is not only an exceeding Sin, as the Apostle calleth it, *Rom* 7. 13. but also is the Fountain of all Actual Sins which doth pollute the Conscience, and sometimes also the outward Man. 2. We must grant also, that there cannot be an ac-

actual & properly called Remission of Sins which are not yet commited: For, no Man is guilty of that fault wherewith he cannot be charged: For such a Remission were a Dispensation & Licence to Sin, such as the Pope granteth to his slaves to gratifie them, in allowing their vile Lusts for inriching himself with the price of that Iniquity. 3. If such an actual Remission of Sins were given in Justification, the once justified person could never become a daily Debtor by his daily transgressions contrary to the Declaration of Christ in one of the Articles of the Lords Prayer.

3. For solving the Doubt then we must distinguish the Significations and acceptions of *Remission of Sin*: For, 1. it is taken for Remission *purchased* by Christ, by virtue of the Covenant of Redemption, in favours of the Elect, but not applied unto the Elect before the Mans Conversion, *Heb.* 10. 12, 13. 14. *But this Man after he had offered one Sacrifice for Sins for ever, sat down on the Right Hand of God: from henceforth expecting till his His Enemies be made His Foot-stool. For by one Offering He hath perfected for ever them that are Sanctified.* 2. It is taken for Remission *promised* by Christ to all that shall believe in him to be bestowed on them so soon as they shall turn to Him, *Act.* 26, 18. *Thirdly* it is taken for the *Sentence of Absolution* judicially applyed & adjudged to the actual Believer, *Eph.* 1. 7. *In whom we have Redemption through His Blood, the Forgiveness of Sins according to the Riches of His Grace.*

4. For

4. For the *actual Remission* of all Sins past before his conversion. *Rom.* 3. 25. *whom God hath set forth to be a Propitiation, through Faith in His Blood to declare His Righteousness for the remission of Sins that are past, through the forbearance of God.* 5. For a *constant right* to daily remission of Sin, and access to the Fountain opened up in the House of *David*, (that is to all the Children of the household of Faith in Christ) *Zech.* 13. 1 *In that day there shall be a Fountain opened to the House of* David, *and to the inhabitants of* Jerusalem, *for Sin and for Uncleanness.*

4. So then the Convert hath, first the *actual Remission* of all Sins preceeding his conversion, and with all his *State*, changed from being a Child of Satan, to be a Child of God. Secondly, he hath *Right unto* daily remission of Sins, as they fall out after conversion: for, Christ, speaking of the Remission had in the time of conversion, calleth it *a Washing of the whole Man*, Joh. 13. 10, *He that is washen needeth not to wash, save his Feet, but is wholly clean*, to wit, for the *State* of his person accepted in Christ, and for the application of his Right unto daily Remission. Christ teacheth all His Disciples daily to pray for it, which Christ calleth the *washing of the Believer's Feet.* Joh, 13. 10.

5. For answer to the Objections, made against the necessity of daily renewed Remission of Sin, let it be remembred, that the Article of our Creed is so far from making daily Remission

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of Sin not neceſſar, that of Neceſsity it muſt be extended, not only to the Remiſsion of Sins paſt before Converſion, but alſo to the Right made unto us, for daily Remiſsion of the Sins which run daily from the relicts of corrupt Nature not fully mortified; for otherways, the Believer could not have quiet Conſolation in the daily Exerciſe of renewed Repentance and Faith in Jeſus Chriſt. 2. As to the Second Objection concerning the perfect purchaſe made by Chriſt of Remiſsion by-paſt and to come; It doth prove indeed, that there is no other Sacrifice for Sin, nor Price of Redemption from Sin, ſave that which was compleated on the Croſs, but it doth not prove, that we muſt only once make Application of this Purchaſe; for, Chriſt keepeth the full Purchaſe in His own Hand, and doth let forth the Application thereof, as we ſtand in need in His own order and by degrees, till He perfect us in Sanctification and Glorification alſo.

6. As for the Third Objection, we muſt not think, that when we are looſed from the Law as a Covenant of Works, we are looſed alſo from the Commands of the Law: For, the Covenant of Works preſcribed in the Law, is poſterior both in order of Nature and Time to the natural Writing of the Law in Mans Heart, *Rom.* 2, 15. And therefore when the Covenant of the Law of Works is taken off, the Authority of the Law to direct and command all Moral Duties doth remain

main,and can no more be dissolved,then the Obligation of the Reasonable Creature to be Obedient to the Creator,can be abolished:and therefore,when the Believer falleth in a Transgression he meriteth Death and Destruction as the Wages of Sin,but Christ our Advocat, Who liveth for ever to make *Intercession* for us, holds off the Execution of deserved Wrath, and giveth to the Believer the Grace of renewed Repentance and Faith in Him,and so saveth the Believer, 1 *Joh.* 1. 9. and, 2. 1.

7. As for the last Objection, taken from the impossibility of knowing,taking notice of,or Confessing every *Sin*,wherewith we are daily polluted,or from the Impossibility of putting Repentance and Faith in exercise about every particular Sin;we answer,first,that the Children of God, notwithstanding of this impossibility acknowledged by them,have sought and obtained renewed Remission of their innumerable Sins,*Ps.* 40.12. and *Ps.* 19. 12 13.

8. *Secondly*, such as are justified by Faith upon confession of such Sins as they know and do remember are accepted of *God*,as if they had confessed all their Sins particularly, because he that hath no Mind to deny or excuse any Sin in himself,but is willing to open up his Heart to God in sincerity,and to confess every particular, if he were able,he hath presented a contrite Heart before God,which is a sacrifice acceptable to God, *Ps.* 51. 8. 9.*Ps.*32.5. and this much also Christ doth

doth teach us, speaking of the *Publican* who made a short and general Confession of his Sins in sincerity, and went home justified, *Luk.* 18. 13. 14.

Thirdly, It is not impossible for a watchful Conscience to observe daily, as many particular Sproutings from the root of in-born Sin, as may humble him daily, and bear down all Confidence in his own Righteousness, and furnish to him matter for exercise of Repentance and Faith in Christ. And this Lesson the Lord did teach His People under the Law, by the twice offering Sacrifice every Day, Morning and Evening, that His People observing daily the running Issue of corrupt Nature, might daily have their recourse by Faith unto the Lamb of God, that takes away the Sins of His own People and hitherto we are directed to look, *Is.* 45. 22. and, 1 *Joh.* 2. 1. Mean time, on the one hand, let us beware to lay any sort of Merit upon our daily Exercise of Faith and Sorrow for Sin in our Repentance, otherways we should be found Offerers unto God of satisfaction from us, and not Suiters of Remission of Sins from God; and on the other hand, let us beware to be discouraged, albeit we do not find daily the renewed Intimation and sense of Remission. But as we apply the Law to our selves in the Exercise of Repentance; so let us apply the Sentence of Absolution pronounced in the Gospel in favours of every Penitent Soul that flyeth to Christ for Refuge.

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The Tenth Question shall be, concerning Spiritual Dispositions of Mind and Qualifications, which may be joyned with, or separat from, the special Work of true Conversion and saving Grace.

THe Apostle, *Heb.* 6 4.5. 6 9. 10. tells us of sundry Qualifications which may be found in unconverted Men, and also he tells us of *better things which do accompany Salvation*, and are sure evidences of Regeneration. Of the first sort, there are, among others, these five. 1. A legal Conviction of the vileness of Sin and Vanity of the World. 2 A renouncing of unlawful Pleasures, joyned with a refraining even from lawful and allowed wordly Delights. 3. A natural desire of Salvation and of Sanctification, that they may may be saved. 4. A purpose to live Righteously, Holily and Soberly in this present World. 5. An outward change of Manners and Conversaiton, so far as they may be blameless before Men. These and such like Qualifications may make a fair show in the Flesh, and yet may be found to be not only in true Converts, but also in such as are Strangers from the Life of God: Such was the Apostle Paul before Conversion; such was *Israel*, Rom 9. 31. *Which followed after the Law of Righteousness, and did not attain to the Law of Righteousness. Who being ignorant of Gods Righteousness, and going about to establish their own Righteousness, did not submit themselves to the Righ-*

Righteouſneſs of God, Rom. 10. 3. Of this ſort are u ch of the *Papiſts*, who go about to be juſtified by their own Works, and do but mock at the Imputation of Chriſt's Righteouſneſs, calling it Blaſphemouſly, a putatitious or conceited Righteouſneſs; not conſidering, that the *Pope* and his *S*ervants do reckon the *I*mputation of the Righteouſneſs and Merits of Men, and of the Superfluity of the Saints Righteouſneſs, by reaſon of their Works of Supererogation, to be worth a great *S*um of Money, as they find their Merchants.

Concerning theſe five Qualifications, ſome Converts, eſpecially ſuch as deſire to ſee the Evidences of SavingGrace in thoſe with whom they will joyn in the ſociety of Church-memberſhip, may make queſtion what to think, whether they be Saving Graces, or common Operations of the *S*pirit.

2. For anſwer we muſt diſtinguiſh between a Man's judging of thoſe Qualifications in himſelf, and his judging of another, in whom theſe Qualifications appear to be; for, a Man judging of himſelf, may attain to a clear and certain diſcerning of SavingGrace in himſelf, as the Apoſtle giveth us to underſtand, 1 *Cor*, 2. 11. 12. In which caſe of our judging of our ſelves, thismuch may be ſaid; that if a Man find in himſelf, thoſe Qualifications joyned with Faith in Chriſt for Righteouſneſs and eternal life, and is ſeeking fur-

niture from Christ to bring forth Fruits of his Faith in new obedience, he may be quiet and be out of doubt of saving Grace in himself. For, unto such a person, the Discription of a true Convert may safely be applyed, *Phil.* 3. 3. *We are the Circumcision*, &c. And pre-suppose he hath observed these Qualifications in himself, before he observed his closing with Christ, or his application of the Offer or Reconciliation through Him, he neither needeth nor should trouble himself or others with questioning, whether such and such Qualifications in him, before his fixing on Christ, were the common or special Operations of the Holy Ghost. For, seing the Kingdom of Heaven cometh not with observations always, it is hard to determine of the first Beginnings of the working of Saving Grace by the holy Spirit, because saving Faith hath in it the substance of Historical, Dogmatical and Temporary Faith, And therefore, when both *Saving* Faith, and Historical, Dogmatical and Temporary Faith, may produce Belief of the Law, and convince the Man of Sin, and Wrath due for Sin, and produce the Belief of the *Gospel* also without Application of the Offer of Reconciliation, how shall a Man determine whether these Effects were produced by vertue of Dogmatical and Temporary Faith, or by vertue of Saving Faith, until the time that the humbled Sinner fly in unto Christ, and seek to draw Furniture from Him for new obedience of the Law of Love toward God

God and Man, and so put difference betwixt Saving Faith, and that *Faith* which may be in an Unregenerat and Unreconciled Man? But, when the Man is come up to apply Christ, and cleave unto Him for Righteousness and Life, and *Furniture* to carry him on the way unto Salvation, it is not his Wisdom to dispute whether these five Qualifications were common Operations of the Spirit, or Effects of Saving *Faith*, not as yet manifested to be such, before the person did close Covenant with God in Christ, for not imputing his Sins unto him, and making solid Reconciliation with him.

3. As for judging of others, when we observe these Qualifications, all or some of them, we must not determine positively what sort of Operation the holy Ghost hath in hand; but our part is, according to our Place and Calling, to help on the least preparatory Qualifications, which may serve to be inductive and serviceable to beget and foster Saving *Faith* in them, even when the sense of Sin and Unworthiness is like to drive them from Christ, as it did *Peter*, when he cryed out unto Christ, *Depart from me, O Lord, for I am a Sinful Man.* For, God hath not made us Judges of the Operations of the holy Ghost in this or that person, but to be their helpers unto Faith when we perceive any good Qualification in them, and helpers of their Repentance when we perceive any Out-breaking Evil in them.

The Eleventh Question shall be, of the Convert's doubting what to think of his Condition, when he finds more freedom of Prayer in the presence and audience of others, then when he prayeth in secret alone.

IT is not a case unusual, that some Converts do find a great deal of freedom of Prayer in the audience of others, more then alone; for, they have experience, that when they pray in the audience of others in their Family, or occasionally else where, their Prayer is more copious then when they are alone, their Stile of Speech more polished, their words in better order, their Expressions more significant, their notions more sublime, more fervent, more zealous then when they are in secret in their Closet; which difference, when they consider, they doubt what the Matter doth mean.

2. For answer, *First*, there is a difference to be put between solitary Prayer in secret, and Prayer in Society with others: for, in secret oft-times the Convert's Worship is carried on in the sense of his *Sinfulness*, Unworthiness and *Indisposition*, presented to God through Christ, with *Sighs* and confused Groans without Words; for he studieth most for Affection, and not for Words, having no Ear to care for but the Ear of the Searcher of Hearts, Who knoweth his Weakness, Fears, Temptations and wrestling with Doubts. But in company he studieth most to make use of knowledge,

ledge, and to express himself so, as he may carry along the company with whom he prayeth with consent, that he may Edifie himself and them in worship; and in this case, he may find greater freedom possibly then he findeth alone in secret.

Secondly, it is oft-times found, that God (for His own Glory, and the mutual Edification of Two or Three gathered together in His Name) doth inlarge the freedom of Speech in the Speaker.

Upon which Considerations, the doubting Convert may satisfie himself; only let him beware lest vain Glory, or studying to have the applause of such as hear him pray, do not blow Wind in his Sails; and in as far as after Examination he findeth himself guilty, let him, when he is secret alone, be humbled before God for it, and crave pardon through Christ seeking Help and Healing of this wicked Inclination.

The Twelfth Question shall be of the Doubt which the Convert may have in a case contrary to the former.

SOme Converts do find themselves more enlarged in secret Prayer and alone, then in the company of one or moe. In company, saith he, *I* cannot utter my own private Condition without a needless and inconvenient discovery of my present case to others, and *I* can hardly conjecture what may be their Necessity

with whom *I* pray, or condescend upon Petitions and Thanksgiving fit for us in common. *I* am taken up also with Thoughts of what Estimation my Hearers may have of me. *&c.* But in secret Prayer I am freed of that care, I am not feared that God shall mis-construe my Words, or Thoughts. I may in secret make a long Pause in my Petitions, and fall in Meditation upon some Passage of Scripture, and after a while direct my speech unto the Lord: I may expresse my Affections by Voice and Gesture, as they fall out, and pour forth my Heart to God with Tears, without fear of being esteemed an Hypocrite, *&c.* Mean time *I* doubt what my Indisposition to pray in company doth import, when Duty calleth for it.

2. For Answer, we grant, that God, to some of His dear Saints, whose Prayers in secret He will accept and reward openly, hath not given ability to edifie others by way of praying in their audience; to others in regard of Age or Sex, to whom Modesty and Silence is most suitable, He hath not given confidence to pray in name of others, whether moe or fewer, as their Mouth. But as for these, to whom God hath given Ability and a Calling, by reason of a Charge in the Family, or some occasional Exigence, to pray in the audience of others, and yet notwithstanding they do foster their natural Averseness from such a Duty, they had need to examine themselves, whether they be hindered by Fear

to Loſs ſome of their Eſtimation at the Hands of the Hearers, if poſſibly all things ſhould not be found ſo well digeſted and expreſſed in the Prayer, as they would.

The thirteenth Queſtion ſhall be of the Convert's doubting what to think, when he compareth his Diſpoſition to prayer, and God's Diſpenſation toward him in Prayer.

SUndry Converts, when they compare their own divers Diſpoſitions to Prayer, with the divers diſpenſations of God toward them in Prayer, they are at a ſtand what to think. Sometime (ſaith one) albeit I be very hardly drawn to pray at all, yet when after wreſtling, the Conſcience of the Duty doth ſet me on work, my Prayer goeth on as *I* could wiſh, Light is furniſhed to me what to confeſs, what to thank for, what to ſeek both for my ſelf and others; whereby I gather, for the time, that the Lord is pleaſed with my perſon in Chriſt, and hath accepted my Prayer. Sometime it fareth otherways with me: For, when Time, Place, and Leiſure for Prayer concur, and I am now about to make uſe of opportunity, and do fall down before the Lord to ſpeak, on a ſudden, I have nothing to to ſay; Matter, Words and Light do fail me, Darkneſs and Confuſion falleth on my Mind, and my Prayer ſundry times is ſtopped, and cloſeth with a Sigh or Groan; which Diſpoſitions

of my Heart and Dispensations of the Lord when *I* compare, *I* am in doubt what to think.

2. For answer, in the first case, concerning the Lord's *Blessing* of the aiming at duty, the matter is clear and speaks for it self; for, God will have us to aim at a right frame of Spirit when we are about the discharge of any part of his Worship, but not forbear to do the Duty, if we cannot reach that fitness of Spirit which we desire; let us strive against all *Impediments*, and God will help us to fight, will give the Victory, and Reward it for our encouragment to set upon our duty.

As for the other case of setting on the Duty, and missing of Furniture to discharge it, let us consider, that God in this Dispensation is teaching us, that both the discharge of any Duty, and the Success thereof, do not depend upon him that willeth, or on him that runneth, but upon God that sheweth Mercy; yea He teacheth us by experience, that to Will and to Do are two distinct Gifts, the one whereof, sometime He will give and not the other, and sometime He will give both, that we may learn not to limit the Lord in any case, but really acknowledge that every good Gift is from Him, that we may aim at our Duty, and depend on Him for the Blessing.

The Fourteenth Question is, how to save the Doubt of the Convert in another like Comparison of his Disposition and God's Dispensation.

SOme Converts, out of their own Experience, may say, *I* being in a sad condition of Heart, have sundry times diligently used all Means to be comforted; and have wondred within my self, that my Pains have produced no hoped-for effect, but the Heart hath lyen dead, like the Child of the *Shunamit*, when *Gehasi* laid the Staff of *Elisha* upon him. At another time *I* have Been surprized unexpectedly with Inlargement of Heart, with liberty of Speech in Prayer, with *P*eace and Joy in the holy Ghost, to the no small confirmation of my Faith, and what to think of this divers Dispensation, I cannot tell.

2. For answer, the Doubt may be satisfied, by Observation of the Lord's Grace and Wisdom toward His Child; in the first case, He giveth Grace to use the Means, and suspendeth the sensible Fruits thereof, to teach us, 1. that He hath indeed tyed us to the use of all appointed Means, but left Himself free to give the Fruits thereof, in what time, and in what measure He pleaseth. 2. He teacheth us that whatsoever Benefit He doth bestow upon us in the use of the Means, He doth bestow them, not *for* the using of the Means, but *by* the using of the Means. 3. He teacheth

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us, that there is no inherent Vertue, nor effectual Power in the Means, but that the Means are the way wherein we must walk, that we may find the Blessing from God in using the Means, and not put confidence in them 4 He teacheth us whatsoever Mean or Instrument is made use of, we should with *Paul* planting and *Apollo* watering, give the glory of the Increase, Fruit and Success unto God alone,

3. As to the other Case, wherein the Lord doth prevent His Childs using of Means, and giveth an Answer ere he call, thereby He teacheth us the same Lesson, to wit, that what Blessing God doth give, He doth it freely of Grace and not for Works. 2, He teacheth us, that what Blessing we expect in the use of the Means He will give it, not when we would, nor in what measure we would, but as He sees it fittest for our Good and His own Glory, that so we should neither be frustrat of the Fruit of the Means using, nor yet conceive the Fruit thereof as a deserved Reward of Works, but as a Gift of meer Grace.

The Fifteenth Question, shall be about the Measure of Mortification or Sanctification, whether it be growing or decaying.

OFt-times true Converts fall in this Doubt, not indeed when they are in a sensible

and comfortable condition, for then they seem to themselves to be growing in Holiness; neither fall they in this Doubt when their Condition is sensibly evil, as when the power of in-born Sin either breaketh forth in action externally, or defileth their Spirit at least; for then they seem to themselves to be decaying. But this Doubt ariseth when they are going on in their ordinary way of a blameless Conversation, without any observable change of their spiritual condition to the better or to the worse. Then is it, that they seem to themselves in a dubious condition, and cannot say, whether Mortification of corrupt Nature, or Sanctification be on the growing hand, or not.

2. For answer to this Doubt about the Measure of Holiness, 1. it is not safe curiously to inquire, what measure of Holiness a Man hath attained: For, *as it is not good to eat much Honey: So for Men to search out their own Glory, it is not glory*, Prov. 25. 27.

Secondly, it is hard to determine the Question: for, God useth to hide from His Children, especially the younger sort, these Operations of the holy Spirit which may in any sort weaken their endeavour in Piety, or foster Pride in them, but He discovers unto them their Sinfulness and the Imperfections of their Obedience, that He may set forward their Repentance and laying hold on Christs Righteousness.

Thirdly,

Thirdly, there is such an instability of any good condition wherein any Convert may be, so great variety of Tentations, such a vicissitude of Victory of the Flesh and of the Spirit in their daily Conflict, that hardly can any Man satisfie himself in the solution of this Question: For, he who thought himself dead to the *Lusts* of the Flesh, and to Riches and Honour, may shortly find himself overtaken in the Net, and fall foully in the Mire, and be found carnal.

Therefore, let him that stands take heed least he fall, let him watch and pray lest he be overcome in Tentation, let him study to observe the Wickedness of Nature, and Imperfections of his best Works, that the Righteousness of Christ may be in greater Estimation in our Eyes, and we may grow in Faith and Love toward God, drawing Vertue from Christ, and furniture to every good Work. This is the Way to grow in Holiness indeed, and not to be proud for any thing in us, or done by us; and this is the way wherein the Apostle did constantly walk, *Phil.* 3. 14, 15, 16.

The Sixteenth Question is, what the Convert shall think or do in hard Afflictions.

WHen the Convert doth fall in long-some bodily Diseases and sad Afflictions, by unexpected and long lasting Adversi-

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ty, when Satan is permitted to vex him with sore Tentations, when God doth hide His Face for a long time from him, when He exposeth him unto the cruel persecution of worldly Men, he cannot choose but fall in many Doubts and Perplexities; For, when God doth immediatly afflict him, he readily suspecteth that God is angry at him; if He louse Reins unto Satan to sift him and vex him, if He answer not his Supplications, comfort him not readily, what wonder multitude of Thoughts arise in his Heart? The question is, in this case, what shall the Convert think or do?

2. For answer. It is true, the Lord useth oft-times in His deep Wisdom and unchangeable Love to His Children, to exercise them, as is said, and Satan will not fail to whisper in their Ear, that God doth not love them; in which case, if the Convert do not stand fast, in the Faith of the Love of God through Christ, in all His Tentations he cannot stand out in the Conflict.

Therefore, that he may guard and strengthen his Faith, *First*, let him seek Wisdom from God, to expound the Lords *D*ispensations toward himself, by the Word and Working of God in His Children, set down in the holy Scripture; in exercising of whom by Affliction, He hath discovered the Corruption of

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their Nature, the bitter Fruits of Sin, and promoved the work of Mortification of sinful Lusts that are in the World, to wit, the Lust of the Eye, the Lust of the Flesh and Pride of Life, and taught them Humility, Meekness, Patience, Temperance and Compassion toward others in Affliction. *Secondly*, let him set his Affections on Things spiritual; and on our blessed Redeemer Jesus Christ, Who is at the right Hand of the Father making Intercession for all them that call upon Him, that they may be saved, always remembering that as the Law is a Pedagogue to lead us and draw us unto Christ; so Affliction is a Pedagogue to lead us to the Law, and to Christ the End of the Law for Righteousness and and Life. *Thirdly*, let him learn, in examination of his own condition, accurately to distinguish the Lords part exercising him with trouble, for Tryal and training him on in the Obedience of Faith, as for his own Glory, so for the good of His Afflicted Child; and Satans part in Cruelty, Craftiness and Malice, tempting and vexing him; and his own part, who hath deserved much more Affliction then is come upon him: which Considerations may keep him from fretting and murmuring in his Trouble, how heavy soever it be. *Fourthly*, let him put difference between sinning and suffering of trouble, that he may choose to endure Affliction, rather then by Sinning draw on much more trouble.

3. But

3. But if the afflicted Convert seem to himself deserted of God, in respect of the special Operations of the holy Ghost, let him be of good courage he is not altogether deserted who can observe the decaying of Saving Graces from the measure he hath found before; he is not altogether deserted, who loveth Communion with God, and longeth after it, and can go to God and regrate his Desertion as a sad Affliction; for, if our loving Lord Jesus Christ hath withdrawn Himself out of the sight of His Afflicted Child, yet hath He perfumed His own Footsteps with the Unction of His own Spirit, that He may quicken and kindle His Childs Love and Desire toward Him. This regrated Desertion is but in part, not altogether; yea it is not a real but a seeming Desertion. The Lord resteth in His Love, albeit He hide the Effects of His Love for a time; He preserveth the habits of Saving Grace as His own seed in the Afflicted Heart, albeit He do not always draw them forth unto Action: If He withdraw the sight of Saving Grace, yet He augments the Estimation of them, and langour to find the Lord working in him. If the Afflicted observe well, he shall see the Hand of the Lord in some part of his Works, so that in his hardest condition he may say, with the Psalmist *Ps.* 73. *Nevertheless I am continually with Thee, Thou holdest me with Thy right Hand.*

4. If

4. *If* it ſhall pleaſe *God*, with immediat Afflictions from Himſelf, to ſuffer not only Satan to fight againſt the Faith and Conſolation of His Child, but alſo to ſuper-add a fiery Trial of his Faith by cruel perſecution for Righteouſneſs, let him ſtill, for all this, be of good courage, becauſe in all ſuch Battels the Lord of Hoſtes ſhall be with him, Who will not ſuffer His Souldiers to be tempted above their ſtrength but with the Tentation, will give an iſſue, that they may eſcape, and will furniſh ſtrength, to them, that they ſhall overcome; for, He hath laid up a Crown of Righteouſneſs for all them that keep the Fairh, and at laſt will give it to all that love the coming of our Lord Jeſus. Wherefore, let the Afflicted Convert humble himſelf under one or all theſe Exerciſes, and not Doubt of his condition, ſeing it is agreeable to the Scripture and lot of the Sants.

5. It is true, that all Affliction to the Fleſh, for the preſent, is a bitter potion, but yet teached forth to the *P*atient by the Hand of our *P*hyſitian and heavenly Father. It is a fire, but will not conſume the burning Buſh; it is a Furnace, but will not deſtroy any Mettle but Droſs only; it is a Labour, but ſhall in due time bring forth the quiet Fruits of Righteouſneſs; it is a rough Fyle, but the more Sharp it be it ſhall ſo much ſooner rub away the ruſt of the Veſſel of Grace, make the Soul of the *P*enitent more bright, and,

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by the Bleſſing of God, render him more humble in his thoughts, more fervent in Prayer, more conſtant in the Faith, more ſtrong to bear whatſoever burthen ſhall be laid on him, more deſirous to grow in all Vertue, more careful to keep Communion with God, more innocent in his Converſation, more clean in his Conſcience, and at laſt more Bleſſed. Let not then the Afflicted Convert regard the Labour he is put to, but look to the Fruit, reckon the worth of Healing, and not the bitterneſs of his Potion; let him not look to the pain of the Affliction, but to the fatherly Love of God chaſtiſing him, Who expreſſely hath told us, that He chaſteneth all whom He loveth, leſt they periſh with the World; let him not ſhift the Battel, but ſet his Eyes on the Crown, and go on in the way of God; how many ſoever his Tribulations ſhall be: For, as the outward Man by trouble doth decay; ſo the inward Man is renewed daily: For, the Apoſtle, who was moſt acquaint with ſuch Exerciſe, hath for incouragement of all who are under the Croſs, ſaid, *Our light Affliction, which is but for a Moment, worketh for us a far more exceeding and eternal weight of Glory, while we look not at the things which are ſeen, but at the things which are not ſeen; for the things which are ſeen, are temporal, but the things which are not ſeen are eternal.* 2 Cor. 4. 17. 18.

The Seventeeth and last Question, shall be about the Relicts of Sin in the Saints in this Life.

THe Remainder of Sin doth oftentimes drive true Converts to many Doubts; for, when carnal Lusts and sinful Passions seem to be subdued, and in a good measure mortified, incontinent, upon the least occasion (as dying Ashes when sulphureous Pouder is cast upon them) they kindle and are inflamed: And when their Spirit is most willing and ready to do good, corrupt Nature standeth up and maketh opposition, so that the Convert cannot do the good he would; yea, such is the power thereof, that oft-times it forceth him to the ill he would not. In which warfare, being oft overcome, he is so weary, that he falleth out, with the Apostle in his Lamentation, *Rom.* 7, 24, crying, *O miserable Man that I am, who shall deliver me from the body of this Death?* and while he searcheth how it cometh to pass that such a body of Death lodgeth in the Children of God, and so powerful Relicts of Sin remain in the Justified Man, he cannot satisfie himself, considering that God doth hate Sin, and maketh the new Creature hate it also; which God could easily take away in a Moment, in the day of the Convert's Reconciliation and Justification.

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2. For answer to this Question; if a Reason of God's permission of the Relicts of Sin, to remain in the Saints all the days of their Life, be asked after; a reason Superior to the most Holy Will of God to permit it, can none be given, nor should it be sought after. But to quiet our Minds in this case, these following Considerations may suffice, 1. It is the will of the Lord our God, our wise and loving Physician, to renew and restore His Image in His Children piece and piece, till it be brought to perfection in all the Lineaments, Parts and Degrees thereof, and to heal our sinful Sickness and Infirmities, not in an instant, but by little and little, as He seeth fit: this way of bringing His Work to perfection by degrees, He keeped in the Creation of the World, which He did not perfect in a Moment, but in six Days: So also, the Seed that is casten in the Ground every Year, He doth not bring forth to maturity, for Mens use, in less time then some Months. He doth not form Infants in the Womb and bring them up to their appointed stature and strength, in less time than a number of Years. And for the Relicts of Sin, how odious and loathsome soever they are in themselves, yet He can, in His deep Wisdom, make use thereof in a most Holy way for the good of penitent Converts: For, as it was fitting, that a difference should be put between the Militant Church on Earth, and the triumphant in Hea-

ven ; So it is the Lords wise Will to exercise His Militant Children, in Conflicting against Sin and Misery in this Life, that the next Life and Triumph over Sin, Death and Hell, may be the sweeter when it cometh, and more desired till it come.

2. *Secondly*, as the Lord, after subduing of the *Canaanites* did not forth with cast them altogether out of the holy Land, but suffered a multitude of them to live, for the Exercise of the *Israelites* with warfare, and for teaching His People by their own Experience, that the Victory which they had obtained over the *Canaanites* was not purchased by their *S*word or Bow, but was given unto them from the Lord of Hosts, who led forth their Armies and prospered them: So doth He not abolish the Relicts of Sin in His Saints in this Life, after their Conversion, that they may know that the Victory which they have received, over the Devil, the World and the Flesh, in their Conversion, is not to be ascribed to the power of their own Free-Will, but unto God only. For, if the renewed Convert cannot overcome the Relicts of the broken forces of his *S*piritual Adversaries within him, which his renewed Will would most earnestly Expell, how can he give the Glory of his Victory over the Devil and the World in his Conversion, unto the power of his Corrupt and Unrenewed Free-Will.

Thirdly,

3. *Thirdly*, it is required of all that come unto Christ, that they deny themselves, take up their Cross daily and follow Him; and to make them so do, strong Motives are daily furnished from the feeling of the Relicts of Sin in our selves: for how can a renewed Convert look upon his own Ignorance, Errors, Folly and Vanity of his Mind, Perverseness of his Will, Impotency to Good, and Propension unto all Sin, and not loath himself, and so be forced to fly to Christ the Redeemer for Relief?

4. The remainder of Sin being an Adversary to all Vertues, doth furnish work to all the Habits infused by God for the daily Exercise thereof, according as inborn Sin doth put forth it self to the hinderance of Faith, Love, Hope, Patience, Temperance, &c. But in special it serves to bear down Pride and to foster Humility. For this doth the Experience of the Apostle shew, 2 *Cor.* 12. 7. *Lest I should be exalted above measure through the abundance of the Revelation, there was given to me a Thorn in the Flesh.*

5. Nothing doth more manifest the Infirmity of the strongest Souldiers of Christ, than the power of inborn Sin, brought forth in the Conflict against the new Creature: No sharper Spur to Prayer and imploring of Gods Help, than the felt Power of the remainder of Sin: This also doth the Experience of the Apostle teach us. 2 *Cor.* 12. 8. *For, this thing I besought the Lord thrice, that it might depart from me*

6. How

6. How much the endurance of this Conflict with the remainder of Sin, doth serve to manifest the greatness of the Lord's Power and largeness of His Grace towards His weak Souldiers, whom He upholdeth and comforteth in this Conflict, the Answer which the Lord giveth to the Apostle's Prayer, maketh manifest, 2 *Cor.* 12. 9. *And He said unto me, My Grace is sufficient for thee; for My Strength is made perfect in Weakness.*

7. We are slow to Believe, dull to Apprehend and learn that which the Word of God tells us of the uglinesse of the Body of *Sin*, the perverse Wickedness of corrupt Nature, the Filthiness of the Flesh, the Wiles and Deceitfulness of the old Man, and the Enmity of our Corrupt Nature against God; Therefore, in, and by the frequent and renewed Conflicts, now with one Lust, then with another, we are forced by Experience to learn the Lesson more and more solidly, and believe the Truth of the Lords Word speaking of *Sin* that is in us, and to engage our selves to prosecute the Mortification of Sin unto the Death.

8. The renewed Experience of the power of Sin in our Flesh, should make us so much the more vigilant against it, and daily to put on the whole armour of God: Because we must fight not only with the *Flesh*, but also with Principalities, Powers, and spiritual Wickedness, which take advantage of

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the Sin that naturally dwelleth in us. *Epes.* 6. 11, 12. *Put on the whole Armour of God, for we wrestle not with Flesh and Blood,* to wit, only.

9. The Conscience of the remainder of Sin dwelling in us, serveth to move us to pity, and to have compassion on the Children of *Adam*, and meekly to restore our weak Brethren, who are overtaken in any offence, as the Apostle doth teach us, *Tit* 3. 2. *Shewing all Meekness to all Men. For we our selves also were sometime Foolish, Disobedient, Deceived,* &c. *Gal* 6. 1. *Brethren if a Man be overtaken in a Fault, ye which are spiritual restore such an one in the Spirit of Meekness, considering thy self lest thou also be tempted.*

10. Last of all, the permission of the Reliques of Sin, to remain in true Converts all the days of their Life, doth serve to decide the great Controversy between God and Men, concerning the way of Justification: For, by Nature we cannot admit the Righteousness of God, which is by Faith in Jesus Christ, flying to His Satisfaction of Justice for us, and Righteousness imputed to us thereby: For, by Nature, with mis-believing *Israel*, we acknowledge no Justification, save *of*, or *for* Works, albeit it be impossible, *Rom.* 10. 3. *And as they being ignorant of Gods Righteousness, and going about to establish their own Righteousness, have not submitted themselves unto the Righteousness of God.* So we, even after Conversion and after embracing of Justification by Faith, in our Con-

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sion do give oft-times evidence of our natural Inclination to seek after the Righteousness of Works; for after Examination of our selves, we shall find that our confidence doth flow and ebb as we are pleased or displeased with our own carriage; and when we have most need to make use of the Righteousness by Faith in Christ, we forget it or slight it, do not fly to it, do not adhere to it, do not comfort and strengthen our selves in conflicts by it as, (hath oft-times been observed by us) what then would we do, if our going about to establish our own Righteousness did prosper? or if the power of in-born Sin did not set up it self against us, and force us by the Law either to dispair or fly to Christ? And this our natural inclination, even after Conversion, to return and seek after the Righteousness of the Law, may be seen in the *Galatians*, who having begun in the spiritual way of Justification by Faith, sought to be perfected by the fleshly way of Justification by works, and did fall in danger of falling from Grace and excluding themselves from the blessing of the promise through Christ.

Wherefore, our infinitly wise Physician Jesus Christ taketh course, as we have said, for His own Glory and our good, not to repair at once the Image of God in us, nor to heal our sinful diseases all at once. But peice and peice, by Degrees, that His Righteousness, bestowed on those that fly unto Him for Refuge, may be in higher and higher Estimation daily

ly, that the Fountain opened up in Him, for removing of Sin and uncleanness may daily be made use of, and the Benefite of Justification may daily be looked upon as a New Gift, that vertue may daily be sucked out of him for bearing of Good Fruits, and out of His Fulness we may receive daily Grace for Grace, and may render thanks unto our God daily, and Bless Him for His Grace given unto us, as did the Prophet, *Ps.* 103. 1. 3. *Bless the Lord, O my Soul, who forgiveth all thine Iniquities, who healeth all thy Infirmities*; And grow in the Love of God, for the Remission of so many Sins as escape us daily, as did the Woman *Luk.* 7. 47. *who loved much because many Sins were forgiven her.* And grow in *Holiness*, without putting Confidence in our Works, as the Psalmist did, *Ps.* 71. 15. 16. *My Mouth shall shew forth Thy Righteousness --I will go in the strength of the Lord God, and will make mention of thy Righteousness, even of Thine only.* And the Apostle giveth us his example. *Phil.* 3. 8. 9. 12. 13. 14.

Wherefore, let the doubting Convert make use of these Considerations, and long for the coming of Christ, who shall abolish Sin and Misery altogether. To whom with the Father and holy Spirit be Glory for ever, *Amen.*